

RESERVE
STORAGE



THE
MISSIONARY HERALD.

VOL. LXXXVI. — OCTOBER, 1890. — No. X.

THE donations for the year now closed have reached the sum of \$417,921.74, a gain over those of the preceding year of \$22,876.84. The legacies for the year have amounted to \$199,802.11, an advance of \$46,148.39, making the total receipts from these sources \$617,723.85, which is a gain for the year of \$69,025.23. For so favorable an outcome let us give hearty thanks to God, as we plan for still larger things in the future.

ARRANGEMENTS have been made for reduced fares for those who attend the Annual Meeting of the American Board at Minneapolis. Most of the railroads, East and West, have agreed to make a rate of a fare and a third, going and returning. This from Boston to Minneapolis amounts to \$44.67, not including sleeping-cars. Such details as can be given at the time we go to press, including arrangements for through cars from New England, will be found in our advertising pages. Any later information obtained will be given in the religious newspapers a week or two prior to the meeting, or they may be obtained from Mr. C. E. Swett, Business Agent of the Board, 1 Somerset Street, Boston. The friends at Minneapolis are anticipating a large attendance, and we are confident they will not be disappointed. Let those who go up to this gathering go in the spirit of prayer and consecration, and may He who is the Master of assemblies be present with His guiding and inspiring Spirit.

WORD reached the Mission Rooms, September 8, of the death of Rev. Dr. Eurotas P. Hastings, of the Ceylon Mission, who died suddenly at Manepy, Jaffna, on Thursday evening, July 31. Dr. Hastings went to Ceylon in 1846, and has been one of the most faithful missionaries of the American Board. Last year he resigned his office as President of Jaffna College on account of increasing years and infirm health, but he was still heartily engaged in missionary work when death met him. Further notice of Dr. Hastings will appear in our next number.

REQUESTS have just come from the Japan Mission for funds to meet calls for purely evangelistic work, beyond what was provided for in the current work of the year, to the amount of \$1,500 dollars in all. Kobe asks for \$450; Osaka for \$200; Kyoto for \$400; Kumamoto for \$150; and other places for \$300. It is the cry for means to pay the necessary expenses of men and women to go out to preach the gospel and to visit from neighborhood to neighborhood, and to tell the story of a Saviour's love to eager listeners. Of all work this is the most direct and fruitful in winning souls. Who will make special gifts for this object?

THE call to the observance of the week of "Simultaneous Meetings," from September 28 to October 5, has met a most cordial response from all parts of the country. Circulars have been sent to every Congregational church in the country, and a great number of replies have been received, indicating a cordial coöperation of pastors in the proposed series of meetings. The call for documents has been quite unprecedented, and in part to supply these demands we have issued a sheet *for the use of ministers only*, containing some material not before printed in this country, which may aid speakers at these "Simultaneous Meetings" in the preparation of their sermons or addresses. This sheet may be had on application at the Mission Rooms. Will not every church, whether with or without a pastor, see to it that at least one meeting is held within the week at which, even should there be no address, earnest prayer shall be offered in behalf of the great foreign missionary work?

THE little schooner, the *Robert W. Logan*, has been completed at San Francisco, and was launched August 31. It is a fine little craft, and it is expected that it will sail for Micronesia by way of Honolulu September 15. Captain Isaiah Bray, formerly of the *Morning Star*, will go down with the *Logan* as far as Honolulu, taking a vacation from his work in connection with the Christian Association at Oakland for a few weeks. Only about \$2,000 of the \$5,000 needed for this vessel has been received as yet. Many Sunday-schools and societies are doubtless collecting money for this object, but there is need of a decided increase in the gifts. More than one half of the sum already paid in has been forwarded through the office of the Board at Chicago. While the West is increasing its gifts, the East must not fall behind.

THE Arabs at Khartoum, according to *L'Afrique*, have been holding indignation meetings, and passing resolutions which sound in our ears like grim sarcasm, though doubtless done in sober earnest. At an anti-alcohol congress, the participants in which all were slaveholders, these Arabs deliberated upon measures to be taken to prevent the introduction of spirituous liquors into Africa, inveighing bitterly against the "Christian nations which obstinately inundate the country with their infernal liquor." After denouncing the infamous traffic they demanded that all found engaged in it shall be *sold as slaves*, without mercy. It is not often that we have so clear a case of Satan's rebuking sin; but it is a stinging rebuke. On the other hand, Europeans are passing resolutions against the slave-trade, while their neighbors are shipping to Africa their gin and rum. What mockery this must seem in the eyes even of the fallen angels!

Two English gentlemen, Messrs. Dyer and Robbins, the deputation from India, have had an interview with the Chinese Viceroy, Li Hung Chang, to present the memorial against the opium traffic, signed by 10,000 Christians in India, including 800 missionaries, and some 6,000 ministers and others in Scotland. The Viceroy, who is known to be opposed to the traffic, expressed his satisfaction at receiving this memorial. In view of the fact that there is an opportunity given by the treaty of 1886 to terminate the article relating to the importation of opium into China, the imperial authorities are urged to avail themselves of the provision and put a stop to the trade.

AMONG the many "Farewell Meetings" which have been held in Boston in connection with the departure of missionaries, few, if any, have been more impressive than one held September 4, in the chapel of the Park-street Church, in connection with the departure of thirty-four missionaries, male and female, twenty-seven of them going out for the first time. Of these, ten were for Japan, thirteen for Turkey, four for India, two for Africa, four for China, and one for the Sandwich Islands. The ten for Japan were all new missionaries. How many dark places of the earth will be glad because of the coming of these reinforcements! But the call is still for more laborers, and they are coming quite as fast as the churches of Christ are coming up to their support. Those who are praying to the Lord of the harvest for more reapers must give while they pray.

THE sketch of the "Doshisha Schools," given in the *Missionary Herald* for July, was written some time since, and there are other facts which can now be added to that account. The fifteenth annual report of the institution, recently received, says: "A great change has been made in the external appearance of the school by the erection of the Science Hall, built by the generosity of Mr. J. N. Harris, of New London. This building occupies the central position in the main grounds of the school, and is by far the largest and handsomest of all our buildings. Work on it was begun last September, and has been carried on so well that it will be ready for use before the beginning of another school year. To make room for it several of the old plaster buildings were removed to less prominent positions. The result is a great improvement in the appearance of the institution. There will still be room for the Theological Hall, for which the graduates are raising funds as a memorial for President Neesima. When that is added to the English Hall, Chapel, and Science Hall, our school grounds will present a very attractive appearance." In addition to the department of science, there is also to be added this autumn a department of jurisprudence and economics, which is supported entirely by the funds raised in Japan by the late President Neesima. The graduation class of the present year numbered twenty-eight, all of whom were enrolled as Christians.

THE account given on another page by Mr. Chandler, of Madura, of the services connected with the ordination of native pastors illustrates the fact that our brethren are not open to the charge, sometimes brought against missionaries, of failing to adapt themselves to the habits and modes of thought of the people among whom they labor. The customs and tastes of Hindus differ widely from those of Americans and Englishmen, and it may be much worse than useless to try to make them conform to our ideas of what is seemly and attractive. Of course where principles are involved a firm stand must be taken in opposition to prevailing customs; but in matters involving no moral question the fashions and observances of the people may well be tolerated. Doubtless our missionaries, at the ordination described by Mr. Chandler, found little that was edifying or impressive to themselves in the procession with the brass band and the use of sandal-paste and rosewater, with presents of limes, but all this was so in accord with native tastes and customs that they heartily joined in the ceremonies which were impressive to others.

ONLY one brief letter has been received from Kalgan since the death of Dr. McBride, the telegraphic announcement of which we gave last month. Mr. Williams, writing July 7, the day after Dr. McBride's death, says that the disease was typhus fever, of twelve days' duration. Dr. McBride and Mr. Roberts had been absent on a hard journey of eight days, to render aid in the serious illness of Mr. McKee, of the China Inland Mission. On his return Dr. McBride was greatly wearied and unable to rally when the fever attacked him. He was ministered to tenderly by all the members of the mission and by two ladies of the Presbyterian Mission, who happened to be at Kalgan. Mr. Williams says that the blow was too sudden and severe to allow him to write until later of the high estimation in which Dr. McBride was held.

MUCH interest has been felt in this country in the work of Pandita Ramabai of India, who addressed many audiences in the United States before her return to Bombay, where she now has a school. One of the missionary ladies at Bombay connected with the American Board writes cordially of the Pandita, whom she regards as a Christian woman, although, to meet the ideas or prejudices of those who are the financial supporters of her school, it has been agreed that no religious instruction shall be given in it. This condition is strictly adhered to, however repugnant it may be to some connected with the institution. But it is believed that the natives of India, even those whose convictions are not in favor of Christianity, do not desire schools for their girls which shall be without religious influences. The Pandita has made a noble stand against many of the abuses which are practised in India, and she should have much sympathy and prayer in the special perplexities which surround her path.

THE sad report has been received of the death of three young men, with the wife of a fourth, who recently left these shores with great courage and devotion to enter upon missionary work in the Soudan, and were expecting to be followed by other young men who had banded together for independent missionary work in that portion of the Dark Continent. Recognizing fully the Christian zeal of these young men and the spirit of consecration which they showed, we would not say a word in criticism of their methods were it not that the disaster which has befallen them may serve in many minds as an argument against missionary work in Africa. There is a lesson to be learned from this sacrifice of precious lives. One of these young men, in a letter dated but a few days before he was seized with the fatal sickness, wrote: "We were told the least exertion was death to an Englishman in Africa, but I have taken long, vigorous walks every day with much profit. Much that you hear of Africa is false, I am sure. The Lord has supplied our every need and now we are to undertake something in his name which, if it is right to use the term, calls for more implicit confidence in his keeping power." It seems that the young men arrived at Sierra Leone at the beginning of the rainy season, and were urged to wait till the dry season commenced before attempting the inland journey. But their theory of divine support and guidance was such as to lead them to disregard the ordinary cautions which were pressed upon their attention. It was the Lord's work upon which they were going, and would he not surely protect them? It was right to

make the time of their going inland a matter of constant prayer. But God guides his children by the experience of others as truly as he does by the personal suggestions of his Spirit. His directing hand is revealed to his loving followers not alone in the closet or in the assembly where Christian enthusiasm is high, but through the calm and devout consideration of his laws in nature, and by the history of his providential dealings with men. We cannot believe that He who has been with his people in all ages has taught them so little that no lessons of wisdom are to be drawn from experience. Such information as has been obtained during the past half-century in regard to the climate, the modes of life, the diseases, etc., of different portions of the earth forms part of the preparation which God has granted his Church for the conquest of the world. The highest form of trust does not ignore what God has taught his people in the lives of those who have wrought for him. There are doubtless perils, many and great, which attend missionary work in Africa and elsewhere. Death may overtake one anywhere, and it is not for the Christian to refuse to enter upon a perilous path if the hand of the Lord points in that direction. But the perils should not be increased by disregard of the experiences of others as to the conditions upon which life and health may be protected. We are not to suppose that a good motive will warrant an infringement of the laws of nature. Mr. Stanley and others who know Africa assert that, by the observance of certain rules, now well known and which they clearly lay down, most of the perils attending residence on the coast or inland may be avoided.

It is reported from Constantinople that Mousa Bey, the Koordish chief, by the order of the Sultan, has been taken to Jeddah on his way to a place of exile, together with his brother-in-law, who is also accused of numerous crimes in Armenia. Much satisfaction is expressed at Constantinople at the punishment of these men, notwithstanding their acquittal by the courts. But what an intimation this gives as to the character of the courts and the administration of justice!

FOLLOWING close upon the Anglo-German agreement, as to the division of territory in Africa comes an Anglo-Portuguese agreement, by which boundary lines are settled along Lake Nyasa and the Shiré and Zambesi rivers. Both Tate and Zumbo are included within the Portuguese territory, but the most of the vast territory of the interior south of the Zambesi is given over to Great Britain, and the river itself is to be absolutely free for traffic of all kinds. Article X of the stipulations is the one in which our readers will feel most interest. "In all territories in Africa belonging to or under the influence of either power, missionaries of both countries shall have full protection. Religious toleration and freedom for all forms of divine worship and religious teaching are guaranteed." This is all that could be asked. So far as maps go Central and Southern Africa are now pretty thoroughly divided up among European nations. Large districts that have never been seen by a white man have been handed over to this or that power as its possession. But it is one thing to establish a claim to a region and quite another thing to occupy it. It remains to be seen what England and Portugal and Germany and France will do with their possessions in the Dark Continent.

UNQUESTIONABLY there has been within a few months great progress made toward the suppression of the slave-trade in Central Africa. The decree of the Sultan of Zanzibar in reference to the traffic in his dominions is referred to among the "Notes from the Wide Field." Already the British East Africa Company has freed a large number of runaway slaves who had taken refuge at the stations of the Church Missionary Society, and it absolutely prohibits slaveholding over an area of fifty thousand square miles. The railroads now under construction from Mombasa toward Victoria Nyanza and along the Congo will materially aid in the suppression of the traffic. The British East Africa Company is showing remarkable energy in the district under its charge. The harbor at Mombasa is well protected and lighted. The island, which has a population of about 30,000, is covered with tramways, and a strongly fortified post has been established at Machaka, halfway between Mombasa and Victoria Nyanza, with smaller stations at distances about thirty miles apart.

REV. MR. ROBERTS, of Kalgan, North China, reports that he has recently received from members of the China Inland Mission, at Ta Tung Fu, a city in the northern section of the province of Shansi, accounts of some traces of the ancient Nestorian church which has been supposed to be wholly extinct in China. They had met a man whom they had supposed was a Roman Catholic, but this he denied, saying that he belonged to the *Ching Chia*, which is the Chinese name of the Nestorian church. His family came from Kiangsi, some two hundred years ago, and built a sanctuary in which they had no idol nor image. They were subject to severe persecution inasmuch as they differed so much from the pagans about them. They finally were compelled to erect an image of God in a portion of their sanctuary, but they boast that the main building of their church has never been defiled by idols. Mr. Roberts, who has received this report at second-hand, expresses the hope that some books which this man claims to have, but is not yet willing to show, may, when secured, reveal something more of the history of the Nestorian church than has been learned from the famous Nestorian tablet at Signan fu or from all other records.

THE name of Thomas Fowell Buxton, so honored in English history, is now borne by one of the vice-presidents of the Church Missionary Society, and a son of this Mr. Buxton, late curate in London, has recently volunteered to lead a small party of missionaries to Japan, undertaking both the direction and the entire expense of the work himself. There are not many stewards of the Lord to whom he entrusts so much of earthly possessions as to enable them to undertake a work of this magnitude, and the number having such possessions who use them in this way is smaller still. But whether one has much or little let it be remembered that "it is required in stewards that a man be found *faithful*."

NEWS has been received of the death, at Uganda, of Père Lourdel, the French priest who has been at the head of the Catholic mission. It is also reported that in the latter part of August an immense caravan was to leave the coast for Victoria Nyanza, fifteen hundred of the four thousand porters having been engaged by the French Algerian mission to carry loads to the Roman Catholic stations in Central Africa.

THE statement of Dr. Gordon, on a later page of this issue, that one in twenty-eight of those elected to the new Japanese parliament is a member of a Christian church, while the professed Christians of the country number less than one in twelve hundred, is an altogether sufficient answer to the averment made by those who ought to have known better, that evangelical missions in Japan are making little impression, and that such impression as they are making is upon the lower classes. Japan has sought to secure for her first imperial diet her ablest and best men, and when we consider the recent introduction of Christianity into the empire it is a matter of surprise that such a proportion of Christian men should be found in her highest legislative body. Aside from these professedly Christian men, quite a number have been chosen who are favorably disposed toward Christianity.

Two notable ordinations occurred at Honolulu in July last. Mr. Moses Kaure, the story of whose life and work was given in the *Herald* for July, was the first Gilbert Islander to be received into the Christian ministry, and he goes back to Micronesia with his family as a missionary to his people. Mr. Jiro Okabe, whose labors at Hilo among his Japanese countrymen have already resulted in the hopeful conversion of seventy-two Japanese, was ordained July 20. Mr. Okabe estimates that the Japanese population on the single island of Hawaii is over 6,700, and that in the whole group there is nearly double that number.

AN appeal has been forwarded to us, through Rev. E. P. Thwing, M.D., of Brooklyn, who has lately returned from China, in behalf of an asylum for lunatics which it is proposed to erect at Canton. No such institution exists in China. Dr. T. G. Kerr, of the Presbyterian mission at Canton, is at the head of the movement, and Mr. G. D. Fearon, of the house of Messrs. Deacon & Co., is the Treasurer, to whom all contributions for this benevolent work may be forwarded.

It is hoped that some good man who enjoys the luxury of a typewriter, and is anxious to help the secretary of the Japan Mission to a like enjoyment and to a great relief from his burdens in corresponding with the missionaries at the different stations and with Japanese teachers and preachers, will kindly send to Treasurer Ward the means to provide a Remington or a Caligraph for this overburdened secretary.

CAPTAIN LAPAGE, an English officer, in a report of a visit to Hangkow in 1889, says incidentally: "I was always skeptical about missionaries myself, but when I go into their midst and see how they work and live, I acknowledge that either the class of missionaries has changed or their method of tuition improved. To go into a Chinese city reeking with the stench of every filth and decomposition that matter is capable of undergoing, and there to find men educated at our universities and ladies of delicate physique but indomitable spirit working amongst the Chinese, preaching to them in their own language, teaching them English, and translating religious works into Chinese, with few or no amusements, but still happy in doing their duty in Wuchang—these incontestable facts make me believe in them indeed."

INVESTIGATIONS WITHIN ENGLISH MISSIONARY SOCIETIES.

BOTH the London and the Wesleyan Missionary Societies have recently been indulging in the luxury of Committees of Investigation. It will be remembered that two or three years since *The Methodist Times* of London, edited by the brilliant pulpit orator, Rev. Hugh Price Hughes, presented serious charges against the missionaries of the Wesleyan Society in India. His series of articles, based largely upon statements made by a Dr. Lunn, who had been a missionary in India for little over a twelvemonth, affirmed that the missionaries lived luxuriously, in better style and having greater comfort than ministers at home, and that the result was a growing separation between the native populations and the missionaries. The inevitable result of these reiterated assertions was a distrust among the contributors in England, so that the receipts of the Wesleyan Society fell off within the year about \$45,000. The missionaries in India resented these charges, and demanded of the General Conference a thorough examination. After much delay, the Conference appointed such a Committee of Investigation, consisting of able and representative men, lay and clerical, and the report of that committee has now been given to the public in a bulky volume of about 250 pages, containing the testimony of the witnesses and the findings thereon. It is sufficient to say that the case of the accusers has completely broken down. The testimony of Dr. Lunn is absolutely inconclusive. The whole matter, as to the mode of living on the part of missionaries, their houses, their servants, and their horses, was thoroughly examined, and the resolutions, *unanimously* adopted by this Committee of Investigation, assert that there has been a "complete exoneration of the India missionaries of our Society from all charges made or suggested against their character and the character of their work, whether in respect to their mode of living or of their relations with the native population, Christian or otherwise." This report was presented to the General Committee of the Wesleyan Society July 1, which passed the following resolution: "That this Committee expresses its great satisfaction that its Indian missionaries are thus completely exonerated, and records its profound regret that charges so grave and so unsustained should ever have been brought against them."

It is probably too much to expect that this exoneration will put an end to controversy which has arisen. Charges and insinuations of wrongdoing once made will be reiterated, and by some believed, long after they are disproved, yet we cannot help joining with *The British Weekly* in expressing the hope that the result of this investigation will be a "generous outburst of enthusiasm that will bring new life and enlarged resources to the great Society that has been so rudely shaken."

Concerning one point in the report of this committee of the Wesleyan Society, we must express our surprise and regret. It suggests in regard to the salaries for missionaries, that "payment should be graded according to the length of the service of the missionary in the foreign field, the remuneration being thus more closely proportioned to the presumable value of the services rendered, and an inducement supplied to a longer continuance on the ground than is at present the

average." We most emphatically repudiate the basis here suggested for the gradation of missionary salaries. Missionary societies ought not to attempt to regulate their supplies to missionaries according to a human estimate of their abilities or worth. These missionaries who give themselves to the Lord for service in pagan lands do not look for remuneration according to the standards of the world, but simply ask for adequate support to enable them to carry on their work. The expenses of living will differ greatly in different localities, and hence salaries need adjustment in view of the requirements of each place of service. The only principle on which the salaries of missionaries should be graded is that they receive such a support as will best promote their health and vigor, and set them free to use their intellectual and spiritual powers to the best advantage, so making them most efficient in their service for the kingdom of God.

The London Missionary Society, though not confronted by precisely the charges that were made against the Wesleyan missionaries, yet thought it expedient last year to appoint a special Committee of Investigation to "consider the position of the Society with reference to questions of policy, methods of work, and extension or restriction of fields of labor." On that Committee were many eminent men, Dr. Mackennal, Dr. Macfadyen (since deceased), Dr. Conder, and others, and after a great number of sittings during the year their report is now given to the public. Special topics, such as the best training for missionaries, celibacy, education in India, were made the subjects of particular examination. Many missionaries from the field and other persons of experience and high standing were examined, and the report now presented is of great value. We have not room for more than a *résumé* of the main matters discussed.

In regard to the best training for missionaries, the Committee saw no occasion for suggesting any material change in the methods employed. On the subject of celibacy, Dr. Macfadyen, prior to his death, prepared a memorandum, the substance of which is as follows :—

The Committee received valuable information from the missionaries on the question of a celibate life among the heathen. They all discountenanced the idea so far as the proposal sought to make celibacy a system in mission effort. The results in the native and Roman Catholic priesthoods were declared to be bad for various reasons. The Oxford experiment in Calcutta, it was stated, could not be put in evidence, inasmuch as the undertaking on the part of the members of that mission to live as celibates was not for a lifetime. In China the testimony was complete that celibacy was almost an insurmountable obstacle to the work of the missionary, while in India it raised grave difficulties. The testimony was unanimous that in every field of missionary labor the existence of a Christian home and the exhibition of the life of a Christian family were absolutely necessary at present as factors in the evangelization of the heathen.

As the result of the discussions of this subject, the following resolution was passed :—

That, while recognizing the expediency of employing, in special circumstances, and for a limited time, unmarried men as missionaries, the Committee emphatically endorse the opinion, expressed to them very decidedly by some of our most experienced missionaries, that the labor and influence of missionaries' wives, and the wholesome and happy example of Christian home-life, are among the most important means of successful missionary effort.

Another subject which was thoroughly examined was a proposal which had been made to send out as missionaries unordained men, whose education was incomplete, but who were judged to be adapted for special forms of labor as laymen in connection with the several missions. The Committee of Investigation, without fully committing itself to this new scheme, yet expressed its sympathy and interest therein. This scheme is thus described in the last annual report :—

The Directors have recently decided to accept, under certain conditions, offers of service from men who have not passed through a course of theological collegiate training, and to send them out for a term of years as lay evangelists. It is not intended to encourage any lowering of the general educational standard which the duties of a missionary require; nor is it sought by this means to introduce into the mission field a class of workers who will be content to labor for a smaller salary than that which has hitherto been given to the missionaries of the Society. The object in view has been twofold: first, to open the door to foreign service to men of good education and of proved experience as Christian workers, who have not been able to obtain the special training required for the ministry at home, but whose knowledge of the Bible and of the world, whose proved power as lay workers in connection with our churches, and whose missionary enthusiasm point to the probability of their becoming useful evangelists in the great heathen field; and secondly, by this means to supply that increasing demand for workers which the theological colleges do not at present meet.

On the subject of the native agency, the Committee was convinced that it was deficient in quantity as well as quality, and its judgment is expressed in the following language :—

That the ultimate success of this Society as an evangelistic agency will largely depend on the employment of native workers. The existing Institutions for the training of native agents should therefore be sustained to their fullest extent; and, where necessity arises, new institutions should be started. While convinced that the Directors are fully impressed with the vital importance of this matter, the Committee desire that the attention of our missionaries should be specially directed to it.

The subject of education in India was regarded as one of the gravest which came before the Committee. The inadequacy in the number of Christian teachers as well as the lamentable rarity of conversions in the schools were deplored. The employment of non-Christian teachers, though regarded as temporarily necessary, was recognized as an evil. Yet the withdrawal from these schools would mean the handing over of the cultured youth of India to teachers bitterly hostile to Christianity, or else to the Jesuits. The conclusions of the Committee on this important subject are expressed in the following brief minute :

The Committee are not prepared to recommend to the Directors the discontinuance of these schools, but most earnestly urge the importance—

- (1) Of exercising the utmost care to maintain the distinctive Christian character of the schools connected with the Society, in all their departments;

- (2) Of insisting that sufficient time daily be given to the Scripture lesson throughout the schools, and in all their classes alike;

- (3) Of substituting the employment of Christian teachers for non-Christian teachers in all schools supported by the funds of this Society as soon as possible—the employment of non-Christian teachers being most undesirable, and only to be justified on the ground of absolute necessity; and

(4) Of directing attention and energy to the training, and obtaining as speedily as possible, qualified Christian teachers in all branches of instruction, the Committee being deeply impressed with the evils, actual or possible, attending the employment of non-Christian teachers.

A noble opportunity presents itself to wealthy Christians to meet this great need by the founding of Christian colleges on unsectarian lines, in each great language area, for the training of such teachers for the whole of India, and also to well-qualified University men, consecrated to the service of our Lord, to go out to India and become teachers in these schools.

After a careful examination into the financial affairs of the Society, its management is cordially commended as economical and wise. "The financial difficulties of the Society have arisen not from waste or mismanagement, but from success. The churches must be prepared frankly to recognize that in hearing our prayers, and blessing our labors, our God is calling us, not to retrenchment and retreat, but to noble, more willing and large-hearted sacrifice."

The points upon which the able Committee of the London Society has now passed judgment are of more than temporary or local interest, and the conclusions reached will commend themselves, we believe, to intelligent friends of missions the world over. More and more clearly the principles on which missionary operations should be conducted are coming to be understood. Churches may well unite in prayer that God will give to his people not merely enthusiasm in his service; but wisdom in efforts for the advancement of his kingdom.

THE POLITICAL SITUATION IN JAPAN, AND ITS RELATION TO MISSION WORK.

BY REV. J. H. DE FOREST, D.D., SENDAI, JAPAN.

LAST spring Mr. Large, a Canadian Methodist missionary, was murdered in Tōkyō. Shortly after that Mr. Summers, an Englishman, was knocked over by a lancer while awaiting, with his hat on, the passage of the Empress Dowager. A little later Rev. Dr. Imbrie, of the Presbyterian Mission, was assaulted, beaten, and cut, by some students of the Government College in the capital.

These three occurrences have led people into wild surmises. "Are the missionaries all going to be killed out there?" "Will you all be driven from Japan?" "Had n't we better be getting some gunboats around there?" These and other equally panicky questions are often asked me since my return to the States. The following brief points may be helpful to an understanding of the situation:—

1. According to the present treaties, foreigners are allowed to reside in only half a dozen ports now open to foreign commerce. No residence in the interior is allowed, save as the foreigner is employed by Japanese. All missionaries, therefore, in Kyōto, Okayama, Sendai, Nagoya, etc., are there in virtue of some contract to teach. They hold a resident passport which gives them the liberty of the city and neighboring country. As a rule persons thus employed, whether male or female, cannot travel to an open port without a special passport. The treaties do not allow foreigners to hold property outside of the open

ports. It follows, therefore, that all missionary houses with their lands, and all schools built with foreign money, are held legally not by the foreigner, as many people suppose, but by some trusted Japanese. Outside of the concessions, there are dwellings, schoolhouses, and churches that cost hundreds of thousands of dollars, all contributed by various mission boards, but not one inch of land, nor a tile on the houses, is held in a foreigner's name. In most cases the Japanese in whose name the document is made out passes it over to the missionaries and it is kept in the mission safe.

2. No foreigner is subject to Japanese law, whether he be in the open port or employed in the interior. Though Japan has a well-organized army and navy, a thorough system of police, court-houses, and jails, the Japanese government cannot try any foreigner for any crime whatsoever. Western nations have transplanted their courts of justice to Japanese soil, and have built their own prisons there. One of our missionaries was once on a jury to try a citizen of the United States for murder. The accused was found guilty and was condemned by our consul and his jury to be hanged.

Now if any European power should attempt to arrest and try one of its citizens in the United States for the murder of an American, the whole nation would rise as one man to resist the invasion of our independence. And is it fair for Christian nations to do in Japan what they would not suffer Japan for a moment to do in our land? Would it not be far more just to abolish the old treaties that for one full generation have kept the hated extraterritorial clause in operation, and to treat this great and progressive nation as an equal? However warmly one may sympathize with Japan, in order to give an intelligent reply to these apparently simple questions, it is very necessary to understand

3. The judicial system of that land. While we heartily rejoice in the progress of this great nation in all governmental and educational lines, few people in the States are aware that trial by torture was abolished only a few years ago, and that not until this year did Japan have a published code of criminal and civil laws. How, then, is it possible for the most friendly Western nation to make a treaty with Japan that shall give her judicial autonomy? What nation is there that is willing to pass her citizens over completely to Japanese jurisdiction before there has been a fair trial of five or ten years of these newly published codes? The only nation that has done this is Mexico. The three great nations that were willing to accept the proposed revision—Germany, Russia, and the United States—were not asked by Japanese statesmen to put their citizens *at once* under Japanese law, but it was planned to continue some form of extraterritorial privileges for a few years. In other words, the statesmen of Japan, in consultation with the statesmen of Western nations, felt that it was wise, in revising the treaties, to give foreigners the benefit of the presence of foreign judges in all cases in which aliens were brought into court.

The politicians of Japan, however, are bitterly hostile to any revision that does not recognize her full judicial and tariff autonomy *at once*. They demand perfect equality with all treaty powers. And the large Conservative party, playing on the intensely patriotic spirit of the people by means of influential journals and lectures, joins with the politicians in the cry of "Japan for the Japanese."

This combination was powerful enough last year to defeat the proposed revision. They are asking what the most friendly foreign power, save such as Mexico, would be unwilling to grant.

4. Under these circumstances it is impossible but that an anti-foreign feeling should arise, and it is natural that among a people aroused and excited there should be individuals who will magnify personal grievances into national ones and be led to acts of violence and even of murder. If anything should now occur to inflame the people and to deepen this feeling of hatred, in all probability some foreigners would be assaulted and killed. And as missionaries are more scattered and exposed than any other class of foreigners, some of them would be among the victims. But it should be understood that the government of Japan would do all in its power to protect all foreigners, and there is no likelihood of any wide attack or conspiracy against us.

5. This feeling has deeply affected missionary work. Missionaries are foreigners. They are not citizens of Japan nor are they subject to her laws. And though in many cities they are received with politeness and even cordiality, in other places, where the anti-foreign feeling is strong, — for example, Tōkyō, — they meet with indifference and even with signs of dislike from the people. But in the churches and Christian schools, while some missionaries who lack in tact are disliked, others have the high regard and confidence of the Christians, and no political movement will ever break the sacred friendships that exist between scores of missionaries and those whom they have led to their great moral and spiritual decisions. And yet, in the practical work of missions, our best friends in Japan are telling us frankly that they understand Japanese character better than we do, and that they desire to have every important place filled with Japanese as soon as practicable. They say they now have the Bible and the beginnings of the various forms of Christian work in the shape of independent churches, schools for boys and girls, missionary societies, young men's Christian association methods, publication houses, and a Christian press. For all that we have done in starting these they give us generous credit. But they now have among them Christian statesmen, philosophers, educators, authors, preachers — men who are accustomed to do their own thinking, and who, with the best of motives, wish to make a Christianity that shall belong as essentially to Japan "as New England theology does to New England or German theology to Germany."

This is no new movement on the part of the leaders of Christian thought in Japan. It has been in their minds and in ours for years. What encouragement we have given to it may be partially estimated from the fact that out of the twenty-six boys' and girls' schools in connection with our work, twenty-four are headed by Japanese. But the anti-foreign feeling has given occasion for a free and frank expression on the part of the Japanese leaders that the time has come when foreigners should cease to write home about "our churches," "our schools," and "our helpers." They do not wish any foreign name fastened to their church. They are not Congregational, but *Kumī-ai* churches. They do not want foreigners to be heads of Christian work, nor to regard themselves as such, but to be avowedly co-laborers or helpers. Those who express these views are, as a rule, among our most trusted friends, and there is no shadow of

bitterness in what they say. They ask for more missionaries to help them occupy six new stations, and for some of the experienced ones to tour with them and aid in the formation of new churches.

6. There are some discouraging elements in the present situation, but more, I believe, that should inspire us with hope. This almost passionate desire, on the part of the Christians, to develop a Christianity that shall form an integral part of Japanese civilization, may perhaps promise more for the future of Christianity than any plan of civilization led by foreigners. We carry to mission fields the burden of sectarian rivalries, and the deeper divisions of Protestant, Catholic, and Greek. Suppose now that in the near future political complications should render it impossible for us to labor in Japan, the same political situation would tend to bring all Christians into harmony, under the magic of that cry, *Japan for the Japanese*, and a *Japanese Christianity for Japan*. And since Protestants are much stronger than all others combined in intellectual power and popular influence, the trend of Christianity would naturally be towards liberty of thought, based on the open Bible. There would be no persecution, for the Constitution guarantees religious freedom. Very likely there would arise sects, but they would not be imported ones.

7. That our Japanese friends mean to be worthy of the highest places in the evangelization of their forty millions is seen also in this fact—that they are coming more and more to the United States to take post-graduate courses of study. Many of their best preachers and teachers are now in our universities, winning honors and praise. Their young ladies, too, are planning to be principals of Christian girls' schools, and are coming to Wellesley, Mt. Holyoke, Mills, and other colleges. There cannot be found on any mission field more remarkable and conspicuous proof of success than is seen in the fact that Japanese are already at the head of every department of Christian work in their country. In this movement the missionary will often feel deeply hurt at words that may be uttered and by actions that leave him out in the cold. But he will rejoice that Christ is being preached, and he will excuse slights on the ground that there is no more of unchristian spirit in the Japanese brother than he has seen among mission circles. The missionary must decrease in every successful and abiding work, while the native must increase. Missionaries in the pulpit, missionaries as principals of schools, missionaries as evangelists, missionaries as editors and creators of a Christian literature—these are not signs of success; rather they are sure signs that success has not yet been reached.

I chanced to see a quotation recently from *The Medical Record*, written with no reference to mission work. It is so strikingly applicable to the science of missions that I give it entire, leaving the application to the reader:—

“The basis of scientific medicine is the same for all lands and all peoples, but the superstructure must vary with the varying conditions of constitution, climate, etc. In all new countries the fundamentals of medical science must be taught by foreigners, but when the natives are themselves proficient in these, the farther development of the science in their own country must be left to them. They know their own people and they know the general principles of the healing art, and it is for them to apply their knowledge in such a way as to obtain the best

results. The foreign physician has then fulfilled his mission and can safely turn over farther development of his art to the natives."

To sum up, Japan desires the abolition of extraterritoriality. The necessary delay on the part of Western powers in agreeing to this natural desire has caused a growing dislike of all foreigners. This strong national feeling penetrates even into Christian work and gives occasion for the frank desire that extraterritoriality in mission work also should be abolished. The transplanting of foreign sects with their inherited quarrels, presided over by aliens, does not meet with favor among the men whose ability and zeal are making Christianity a moral power in Japan. Missionaries will be welcomed as helpers on of a great work, the main direction of which henceforth belongs not to foreigners but to natives. This necessary step towards a completed missionary work will furnish new grounds for friction, and will, therefore, for the next and last generation of missionaries, require from both sides an especial exaltation of the Master's ever-new command, "Love one another."

THE SITUATION IN WESTERN ASIA.

BY REV. GEORGE F. HERRICK, D.D., OF MARSOVAN.

THE uncertainties which envelop the near future in Western Asia are such as to make those with longest experience in the country hesitate to predict "what will be on the morrow." The air is volcanic. The unexpected is very likely to be the thing next to evolve. There is little of *information* from trustworthy sources concerning the present situation. The authorities have not been very much congratulated from any quarter on the results so far of the methods pursued, since the beginning of summer, in the districts where suffering has been greatest and the irritation most acute.

The opportunity offered by affairs in Turkey to critics on its northern boundary is unhappily patent and too well improved. It may be hoped that the lessons of experience, though late learned, will be availing.

Meantime considerate judgment, not denunciation, may be claimed for those overwhelmed with difficulties which we of the West can hardly appreciate. None of the changes that take place among the nations is outside of God's government. Our own mission in Asia Minor is not political, and it has no political complications. It is irenic and philanthropic; it is educating and spiritual. We could give excellent advice to Ottomans and to Armenians, no doubt, if they would only listen! It will perhaps be more to the purpose just now to remind readers of the *Missionary Herald* of the following important facts relative to our work in Turkey:—

1. The missionaries in all their movements are observant of treaties and of the law. This is well known by the government and by all the people.
2. To all who come under their influence they counsel obedience to the powers that be.
3. They actively sympathize with all who suffer from war, from famine, from any form of calamity without respect to race or creed.

4. The work of American missionaries in Turkey is represented before the government of Turkey and before our own government at a hundred points all over the country by distinct and recognized business interests, with an object purely eleemosynary and beneficent. Leading men of all races and all classes, and all over the country, have learned that they can *trust* our utterances through the press, in public speech, or in private interviews.

Changes may come; changes we do not desire may come. Our plans may be traversed. Our counsel may be unheeded. But we contemplate the future without alarm, without trembling solicitude. The whole history of our work in Western Asia is one of divine interpositions. And we are assured that He who has given to American Christians the opportunity to work for so long a time and in such manifold ways, and with such markedly beneficent results already attained in the uplifting of the races of Asia Minor, will so order the affairs of the world he still and evermore governs in the interest of his spiritual kingdom, will so preside over all agitations and all changes, with all their issues, that truth and righteousness shall again triumph in the land where his kingdom in this world had its origin.

THE PAST AND THE PRESENT IN THE CENTRAL TURKEY MISSION.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

AFTER nearly thirty-two years' waiting since my first arrival in Turkey, it has been my good fortune this summer, as delegate of the Western Turkey Mission, to visit the Central Turkey Mission and attend its annual meeting. Permit me to note, for the joy and encouragement of American friends, a few points which strikingly mark the success of the missionary work in the Central Turkey Mission.

I. Consider the shortness of the time during which the work has been developed. A little more than forty years ago evangelical religion was unknown within the bounds of the Central Turkey Mission; and but few men, with scarcely a woman in the region, knew how to read. Copies of the Bible in Armeno-Turkish were brought to Aintab in 1845 by an Armenian Protestant from Constantinople, named Bedros Vartabed, who was one of the first converts to evangelical Christianity. The Armenian patriarch had given command that this brother go into exile at Jerusalem, but the brother concluded to stop at Beirût, and subsequently was employed by the missionaries in the work of Bible distribution. Short visits were soon after made to Aintab by Mr. Van Lennep and Mr. Johnston, and longer visits by Dr. Azariah Smith and Dr. Schneider. During my own recent visit an efficient deacon of the First Church was introduced to me, who in 1847 helped drive Mr. Johnston from the city with stones. In 1848 a church of eight members was formed in Aintab — the first evangelical organization within the bounds of the Central Turkey Mission. Forty-two years have elapsed, and now the number of churches has increased to 33, with a total membership of 5,055; the number of places for stated preaching has increased to

57, with average congregations numbering 9,629; and the number of avowed Protestants connected with the mission has increased to 17,056. If the Protestants who have died during the past forty years were added to this number, the total number would be considerably over 20,000. The total number of new members received to the churches on confession of faith, the past year, was 793. Nine of the above-mentioned churches are self-supporting. It should also be noted that the increase in the number of Protestants has been secured in despite of much persecution, which, in a variety of forms, is continued in some places, even to the present day. The number of Protestants in the more important cities is very considerable as compared with the whole number of nominal Christians. For example, the Protestant community of Aintab, numbers 3,422 souls; that of Marash, 2,375; that of Kessab and vicinity, 1,750; that of Adana and Oorfa, about 1,300 each. In some places the Protestants number between one-fourth and one-fifth part of the entire Christian population.

II. The growth and character of the native ministry is an encouraging feature of the work. Forty-five years ago the work began with a single bookseller, but is now carried on with the help of 19 pastors, 27 other preachers, and 114 teachers and helpers. Not a few other and valuable laborers have gone from the Central Mission to work in the other missions of Turkey. Several of the above native laborers have enjoyed the advantages of study abroad, but the great majority of them have been fitted for work entirely in the mission schools. Quite a number of these men, as, for example, the four native professors in the College at Aintab, the one native professor in the Theological Seminary at Marash, and the pastors of the churches of Aintab and Oorfa are worthily distinguished for their abilities and attainments and would do honor to any Christian community. The high character of the native laborers was apparent in the conference of fifty natives and eight missionaries which recently met in Marash and continued in session for nearly two weeks — the sixth annual meeting of this mixed body. This yearly conference is exceedingly valuable for its intellectual and spiritual quickening, for its practical suggestions, and for the happy example it gives of harmony and coöperation between the foreign and native workers.

III. The influence of the higher institutions of learning is powerful and increasing.

First in importance is the Central Turkey College at Aintab. Founded in 1876, it possesses a splendid site, the gift of a Mohammedan resident of Aintab, on a hill half a mile west of the city; a fine, large, three-story stone building, with school and recitation rooms, library and laboratory, and dormitory for seventy-five students; two dwelling-houses on the same lot, and on another hill adjacent to the city a fine hospital with forty beds and a dwelling-house. The value of the real estate and endowment funds of the college, including the hospital, is about \$90,000. A noble monument of the zeal and devotion of Dr. T. C. Trowbridge, the college is now under the wise administration of his successor, Dr. Fuller, and of one American and four native professors. The students of the preparatory and collegiate departments have averaged about 90 a year, and the graduates of the college number 89. Of the latter, 11 are practising medicine, 22 are teaching, 25 are preaching or are intending to enter

the ministry, and 31 are engaged in other employments. The hospital, which bears the honored name of Dr. Azariah Smith, under the care of Dr. Shepherd and American and native assistants, has secured the respect and confidence of the entire community, Christian, Mohammedan, and Jewish, and is a grand monument of American and British charity. During the past year it had 2,145 patients who came to the hospital for treatment, on the average, more than five times each; and more than 2,000 visits were made by the American and native doctors to the sick of the city who could not come to the hospital. Let me add that the hospital greatly needs a supply of new instruments and about \$1,100 to provide seventeen new beds. Join mercy to the suffering body with the good news of salvation to the soul, and the argument for Christianity as divine is complete.

The Theological Seminary is another institution worthy of special mention. Started in Marash in 1866, possessed of a substantial stone building and a good library, and manned by an able corps of three professors, two American and one native, with the prospect of an additional native professor ere long, this seminary is already well known in Turkey for its efficient and satisfactory work. It is preëminently a biblical institution, first drilling the students in the original languages of the Scriptures and then carrying them through a thorough course of biblical exegesis, biblical history, and biblical theology. Some of the very ablest and most efficient pastors and preachers in the Central Turkey Mission are the graduates of this seminary.

Female education is provided for with equal care in the Girls' Boarding Schools at Aintab, Hadjin, and Adana, and in the Central Turkey College for girls at Marash. A promising school for girls has also been started at Oorfa, though as yet it has no boarding department. These schools, save that at Oorfa, have beautiful and comfortable buildings, a body of nine American lady teachers besides able native assistants, male and female, and, in all, 207 pupils. To complete the present admirable system of education the only want is to multiply and improve the high schools where boys may be fitted for college.

Two facts in regard to the educational institutions of this mission specially attract the attention of a stranger. One is that our missionaries have been exceedingly fortunate in the selection of sites, for these institutions occupy the very best locations in the cities where they are found — locations sightly, roomy, and sufficiently isolated. The second fact is that these institutions are maintained at a remarkably small expense. The entire estimate of expense for Aintab College for 1891, for two American and seven native instructors, other assistants, aid to students studying for the ministry, repairs, taxes, and incidentals, is \$4,800. Most of this expense will be met by the interest on the endowment funds of the college and by the tuition of the pupils. The Central Turkey College for girls asks aid for 1891 only to the amount of \$1,692 for all expenses, including the salaries of two American lady teachers. Such is the cheapness at which education can be provided for the people of this land under good management; and let it be noted that with this cheapness there is no lack in the schools of good equipment, good instruction, and good food.

The most cheering fact in regard to these colleges for young men and women

and the Girls' Boarding Schools is that few pupils leave these institutions without a personal and practical knowledge of religion. Of the 42 pupils in the Marash College for Girls the past year every one became a professing Christian, and of the 98 pupils in the college at Aintab 33 were members of the evangelical churches, and of the graduating class of 11 all but 3 were church-members.

IV. The benevolence of the native Protestants deserves grateful recognition. To form a judgment of their benevolence it is first necessary to know their pecuniary circumstances and burdens. The extensive region of the Central Turkey Mission has a very scant population. Vast tracts of arable land are left uncultivated, and every form of agricultural enterprise is depressed by the lack of communication with the markets of the world. The villagers, for the most part, dwell in miserable hovels, are covered with the scantiest and meanest clothing, and fed often on scanty and always on the coarsest kinds of food. From this condition of crushing poverty there seems to be no hope of release so long as the government continues to wring from the people the present heavy and multiform taxes. The sum total of these taxes is so great that many villagers in the whole year cannot scrape together money enough to pay them; many persons are thrown into prison for debt to the government; in many cases the common household utensils and the beds of the poor families are seized and sold at auction for a pittance, and in not a few cases men are beaten to force them to borrow money, at ruinous rates, to pay their taxes. In the large towns and cities the condition of the Christian population is somewhat better, yet even in Aintab the poverty of the Protestants has been so severe that during a portion of the past two winters nearly one third of the whole number of Protestants have required charitable aid from the evangelical community. In Aintab and some other places the chief employment of the men is weaving, and the highest earnings of a skilful weaver are not more than twenty cents a day. On the whole, the condition of the Christian population in the Central Turkey Mission is considerably more deplorable than that of the population of Western Asia Minor; and, what is worse, there is no prospect of amelioration. Under these circumstances the gifts of the Protestant population for religious and educational purposes are very commendable. During the past fifteen years the Protestants of Aintab, besides paying the entire expenses of two of their three churches, have given to the College and Girls' Boarding School at Aintab 1,930 Turkish pounds, or \$8,492; and during the past eight years the Protestants of Marash, besides paying the entire expenses of two of their three churches, have given to the Theological Seminary and the College for Girls at Marash 900 Turkish pounds, or \$3,960. The total contributions of the native Protestants of the Central Turkey Mission for religious, educational, and charitable purposes in 1888 amounted to \$7,955. This gives nearly two dollars, or fifteen days' work, for each church-member, male and female, and forty-seven cents, or three days' work, for every Protestant, including men, women, and children. Let us rejoice and praise God that, even judged by its influence on the pockets of men, the gospel finds such substantial testimony to its power even among the poor and tax-burdened Protestants of Turkey.

Let me conclude with thanks to God for the opportunity of feasting my eyes

on the sights which now greet the Christian stranger in the principal cities of the Central Mission. It was my privilege to address a union meeting of 1,000 souls in Marash, and twice to preach to union meetings of over 1,500 souls each in Aintab, gathered in plain but spacious church edifices, and, in the absence of pews or benches, seated upon the floor. These great assemblies of devout worshipers were an inspiring sight. Not a sound, a cry, or any form of interruption diverted the attention of men or women, boys or girls. As the speaker at one of the meetings dwelt upon the compassion of God as depicted in the parable of the Prodigal Son tears flowed from not a few eyes. No one could have looked upon that audience and failed to recognize the success of the missionary work in Turkey. Such an assembly, where forty-four years ago there was not a single evangelical Christian, was in itself enough to compensate for all the money expended in the mission.

Letters from the Missions.

Western Turkey Mission.

AMONG THE TOWNS OF BITHYNIA.

MR. CHARLES A. S. DWIGHT, of Constantinople, reports a tour of a month's duration through the districts about Nicomedia and Broosa, visiting some seventeen places, preaching and conferring with the people. After a stop at Adazabar, Mr. Dwight says:—

"My road took me through some wild scenery along the narrow and tortuous Sakaria River valley, and then up over a steep rise of ground to Hunjilar. I preached there on Sunday and also visited the village of Koordbeleng, perched still higher on the hills, and thence on Monday I went over the fine postroad, leading to Cesarea, as far as the Moslem town of Taraklu, and on the next day across the hills to Yeni-Bazar. Here I hoped to meet with brethren coming to market from Mouradchai or Kara Aghatch, and was not disappointed. While waiting in a coffee-room on the afternoon preceding market-day, I noticed a man reading the *Avedaper*, and entered into conversation with him. Soon I had made a number of acquaintances, none of them Protestants, however, who showed me no little kindness. They were glad to receive what reading matter I had to give them.

"The next morning, when the son of one of the leading Protestants of Arslan Bey came to town, he was told, 'There is a Frank in the coffee-room giving away tracts; go up and see him.' It did not take long for us to find each other out, and in his company and that of the teacher of Kara Aghatch, I climbed, that afternoon, the steep ascent to the little village from which he hailed. Arslan Bey and Kara Aghatch lie near together on very high ground, commanding a splendid view of the Sakaria River as it trends to the southeast. The former village was settled by a community from Mouradchai, with joint rights in the plot of ground which forms the village green; but by some legal or illegal transaction the Protestants are now denied the privilege of erecting a modest church-building in one corner of it. Timber and stone lie all unused on the spot whither they were brought by the brethren some time ago. Legal redress might he had, but would be secured only with difficulty. The region is a lonely one. Wild boars and deer are frequently shot in the vicinity. The elevation is so great that fires were welcome, though it was July. 'You are near heaven,' I told the people of Kara Aghatch; indeed I trust it is true of them in another than the physical sense—sim-

ple-hearted, God-fearing villagers as they are.

"On reaching Mouradchai I was sorry to find the recently installed pastor, Bodvilli Muggerditch, in very poor health; and now the news comes to us in Constantinople that he is dead. While there he spoke to me of the hopeful openings in the work and his desire to improve them; but now other hands than his must sow and reap in that field. On my way from Mouradchai to Bilijik I passed a night in Geul Dagħ, also situated on a hilltop. Many of these places are inaccessible for wagons, and it is about all a mule wants to do to climb up to them over steep paths, studded with sharp stones. The outlook in Geul Dagħ is not very encouraging. The teacher is dead, and most of the brethren have become Campbellites. The teacher's widow carries on a small school, but there is no preaching; and a sad state of things exists owing to this unnecessary and inexcusably divisive work, carried on among a flock originally very few in number.

"The Protestant brethren in Bilijik are not numerous; but the place itself is important—containing some thirteen silk-factories—and sure to grow, now that the railroad to Angora is soon to pass within a mile or two of it. Work on this railroad is being pushed with vigor. Large numbers of Europeans are employed upon it, but, alas! their character and practices are not such as are calculated to recommend Western Christianity to the people of the East. By wagon the journey via Yeni-Shehir to Yenije—an Armenian hamlet nestling at the foot of Mount Oymus—is easily accomplished; and it is always a delight to visit the pastor, Rev. Hagope Der Stepanian and his people, a united and happy band of Christian laborers. The tasteful new church—erected some years ago through the earnest efforts and cheerful self-sacrifice of preacher and people, with assistance from the Board and various friends—stands as a conspicuous landmark, visible from afar over the plain, a memorial of consecrated, concentrated, Protestant effort

of which none need feel ashamed. It happens from one cause and another that we have not now to-day in this big city of Constantinople a single church or chapel the equal of this modest building in a little Armenian village too small to go on the map, unless the old church building in Haskeyu be thought to match it.

"My stay in Broosa, though short, was very pleasant. Mr. Baldwin kindly carried me to Mouhalitch in his own carriage, in company with the Broosa pastor, where we were very kindly received by Bodvilli Toghos and his wife, in the building which (as is so frequently the case in the interior) is church, school, and parsonage all in one. The Sunday following found me once more at the coast, at Bandurma, where Bodvilli Movses labored so faithfully in former years. His widow conducts a school numbering some thirty scholars, and does what she can to keep alive a religious interest in the place. The Gregorian Armenians welcome her readily to their homes, and attend willingly to what she has to say on sacred themes.

"It has been good to see the brethren of these interior towns—to preach to them, to pray with them, to learn of them, to carry the thought of their needs and the influence of their lives with one into the hurrying, bustling life of the metropolis. While there is ground for anxiety as to the condition of the work in some places visited, the total impression I received was one of hopefulness and encouragement."

THE REVIVAL AT CESAREA.

Dr. Farnsworth reports the continuance of the remarkable revival at Cesarea. The account given in our last number ended with June 10. Mr. Jenanian remained in the city until June 22. Dr. Farnsworth writes:—

"The interest continued to widen and deepen to the last. A marked feature of the work was its breadth. Many not known as Protestants were deeply interested, and not a few seem determined to lead a new life. Among them are some

very interesting cases. One such is that of a young lawyer. He was one of the earliest inquirers. His old companions deride him, but he speaks of himself as having joy such as he had never before known. As a pretty good proof of a change of life we hear the following: A case was brought to him which, though a just one, could not be brought to a successful result without some crooked practices. He refused it, thus foregoing a handsome fee.

"Another is the case of a man whose son has long been one of the most active Christian workers in our community. The father and all the other members of the family have, hitherto, remained indifferent or even hostile. Now all have become interested, the gray-bearded old man has established the family altar, and with great joy speaks of his house as having become 'like heaven.'

"Perhaps the most interesting of all the meetings held in Cesarea, was the last. It was a *praise-meeting*. After reading many passages showing the duty and the privilege of rendering praise and thanksgiving, together with appropriate remarks, all were invited to express their thanksgiving in brief prayers. More than sixty such prayers were offered. Of these, forty-two were by persons who are not church-members. One hardly less interesting meeting was an inquiry-meeting for women, held in the house of the missionary. Seventy-five inquirers were present, of whom forty-five took part."

AN AWAKENING AT TALAS.

Talas, though a large town, is so near to Cesarea that it is regarded as a suburb of that city. Here is the prosperous Girls' Boarding School of the station. Mr. Jenanian went to Talas, June 24, and commenced work much as he had done in Cesarea. Dr. Farnsworth says:—

"In each case his first efforts were directed to the awakening of church-members to a deeper sense of responsibility for the salvation of others. The field, as a whole, he found not so thoroughly prepared for a hopeful work as

was the city. The Girls' Boarding School, however, was already white for the harvest. The pupils were eighty in all; fifty-nine of them boarders. For months an inquiring, serious spirit had pervaded the school. Only six of the girls were church-members, though there were some others that we hoped were Christians. When the meetings had continued about a week, three special meetings were held with the schoolgirls. At that time, twenty-nine expressed a hope that they had given themselves to Christ, and thirty-six others, by rising, expressed a desire to begin the life of faith. An exceedingly interesting meeting was a praise-meeting, held July 13, the last Sunday of the school year. On that occasion fifty of the girls offered prayer. Mr. Jenanian asked that each one of the girls who had already given herself to Christ, and all who had determined to do so at once, would hand in their names and residence on a scrap of paper. Fifty-five names were handed in. These girls are now widely scattered among the cities and villages where their homes may be. We hope that many will carry with them and impart to others some of that revival spirit that they have here enjoyed. We do not suppose that every one of the fifty-five fully appreciates the deep meaning of her declaration, but we do hope that many of them will be faithful followers of the blessed Master.

"The results of the work, on the congregation, if not as great as on the school, are better than we had dared to expect, and surely are enough to call for devout gratitude. The Sunday congregations were large and attentive, and the daily meetings were well attended. As in the city, many not known as Protestants have been present at all the meetings. We could hardly say whether the interest was greater among the Greeks or the Armenians. On one occasion after a preaching service those men who were desirous to enter upon a new life were asked to remain, and some fifty did so. Several inquiry-meetings were held, some for men and others for women, and all were well attended. The preacher has the

names of about thirty men and twenty women who are regarded as inquirers. Probably less than half of these have been known as Protestants. The Lord enable him and all of us to be wise and faithful in gathering in the harvest."

OPPOSITION.

"As is usually the case, *new life* has quickly been followed by *new opposition*. A teacher, noted neither for piety nor for high moral character, has been preaching against the great sin of *apostasy*. If I am rightly informed, he takes the ground that it is better to be lost with the Armenian Church than to be saved without it. A Greek family, after attending several of the meetings, was visited by the priest and warned against such an evil course. A younger member of the family said, 'This is very strange. We quarrel, and you do not care; but when we go to hear God's Word, you reprove us.'

"One Armenian woman has to-day told me that a priest had threatened her with a heavy fine if she persisted in going to the meetings.

"Among those most interested are three Armenian teachers. One of these has for years been accustomed to attend our services occasionally, and his convictions are with us. Hitherto he has not been able to stem the tide of opposition, but now his wife has joined him, and both seem very happy. The youngest of these teachers has been approached both with threats and bribes, but as yet he stands firm."

After finishing his labors at Talas, Mr. Jenanian went for a few days to Zinjir Derré, and later he was to start with Dr. Farnsworth for an evangelistic tour of from four to six weeks through Yozgat, Deverek, Istanose, and intervening places.

Eastern Turkey Mission.

OUT-STATIONS OF HARPOOT.

DR. BARNUM writes of a visit he had made, in company with Miss Bush, to the northwestern part of their field, during

which they spent a week at Arabkir. Of this place he says:—

"I had not visited it since the former pastor returned from America a Baptist, more than three years ago, and divided his church. Arabkir is a city, and the church was one of the largest in this field, and self-supporting. The division has nearly stopped Protestant growth and it has left two weak churches, one of which receives help from the American Board, and the other is wholly supported by the funds of American Baptists. The Baptists had even opened separate schools in their chapel which is very near our own chapel and schools, but I suggested that a difference of belief on the matter of baptism was hardly a sufficient reason for establishing separate schools, so the schools were united, much to their improvement.

"We found matters in Arabkir more hopeful than we had anticipated. Miss Bush had never seen so much encouragement among the women. The city is extensive, as nearly every house has its garden. The wife of our pastor is an excellent woman, and she has held a meeting for women, in different quarters of the city, five times every week during the past months, and that has had a decided influence in awakening the women. Our brethren too were recovering from the discouragement which they felt after the division of the church, and the difficulty of their position, with heavy pecuniary burdens to bear, had led them to the putting forth of new energy. This is the more commendable because they see that the Baptist brethren, who have more pecuniary ability than they, are almost wholly relieved from pecuniary responsibility.

"In Shepik, where we spent one Sunday, the Armenians would be glad to have regular preaching in their church. They have no priest, and last fall they arranged that our preacher should have one of his Sunday services in the church; but after two or three services the bishop of the district heard of it and forbade it. In many of our villages a similar feeling pre-

vails, and Protestant sermons are often heard in the old churches. The people are not satisfied with a mere ritual in a dead language, but they want something which they can understand. Former barriers are mostly broken down, and when the divine impulse shall come, for which we wait and pray, great numbers in all parts of the field will be brought into the kingdom.

"The next out-station which we visited, and the most remote from here, was the city of Egin. This church is small, but it is one of the most intelligent and enterprising in the field. The old house in which they formerly worshiped had become unsuitable and unsafe, and they proposed to build a new church; but finding that the expense would be beyond their ability they purchased a large house in which they have fitted up a nice chapel which will answer their purpose for many years, and which also contains rooms which serve as a parsonage and other rooms which accommodate their two schools. The whole expense was \$2,200, of which we paid a part. They have a new preacher, who also teaches the boys' school, a good man with an excellent wife, both graduates of the Marsovan schools. The preacher ought to have an assistant for the school, so that he can give more time to pastoral service, but the people say that they can carry no larger burden. We offer to pay one half the salary of a teacher. The great obstacles to the work in this place are the national pride of the Armenians, their unwillingness to separate from their venerable Church, and their worldliness.

"Since our return, the annual examinations of the college and the commencement have passed, and very satisfactorily. They show steady progress in almost every department. The Theological Seminary also graduated its only class, of seven men, and they were examined and licensed by the Evangelical Union. There is no prospect of a new class for the coming year. For the present, America is more attractive to most of our young men than is the ministry."

BITLIS. — LAWLESSNESS.

Mr. Knapp, writing from Bitlis, July 25, says:—

"The public examinations of the high and girls' schools occurred early in July, and were very satisfactory. Several important personages were present. Owing to the danger of the roads from robbers, we were obliged to release the village students a week earlier than usual, in order that they might avail themselves of the protection of caravans.

"Three of our young men have just arrived here as graduates of Harpoot Theological Seminary, and will commence work at three of our most important out-stations.

"Exaggerated reports of the bloody disturbances that took place in Erzroom on the 18th ultimo, and thereafter, reached this city, causing serious apprehension of a like catastrophe here. Providentially we have so far escaped. Nevertheless the Koords have commenced to plunder the villages on our Moosh plain. One of the villages, Vartancez, having two hundred houses, which had several times been ruthlessly visited by our blood-thirsty Koordish chief Mousa Bey, has within a fortnight past been almost ruined. This chief's accomplices, out of revenge it is supposed, shot down two of its inhabitants while at work in their fields, and in consequence of a subsequent attempted outrage, during which two on either side were killed, our governor imprisoned sixty of the men of the village. Thereupon the place was entirely deserted by its inhabitants. Two neighboring villages have shared the same fate; and this happening on the eve of harvesting time, when the fields of wheat are left untouched, must prove disastrous to the owners. Indeed, within ten days past, we have heard of as many villages being plundered. Besides this, caravans are becoming unsafe. An Armenian young man, while coming last week to the city, was murdered by his muleteer. Scarcely a day passes but we hear of some robbery occurring.

"The Sultan has now ordered out the

Reserves of this region, and our Vali Pasha, it is said, is looking for the arrival of troops from outside. Great fear prevails, which cannot be suppressed short of most stringent measures. We are, however, spending the hot months unmolested at our mountain retreat as usual, by reason of the assurance of protection given us by our pasha."

Madura Mission.

A GRACIOUS QUICKENING.

MR. PERKINS is now established in the new bungalow at Arrupukottai, which place is to be the missionary residence instead of Mandapasalai, the latter place being inconveniently located for the oversight of the district. Under date of June 25, Mr. Perkins writes:—

"The general work in the station goes on apace, and I hope soon to be able to give more undivided attention to the village work, which is the happy, satisfying work to a missionary. A letter from a catechist, just received, announces that there is a hopeful movement among Naiks (a very good caste) in a village about twenty miles from here, and he begs me to come quickly.

"A work of grace has been progressing among some Christians in a village near Mandapasalai, which has encouraged us all greatly. They were a very ignorant people, and had got into very careless habits about attending church and other religious duties, and we had pleaded with and scolded them to little or no avail. When the missionary was present they would all attend; but when he was absent they would be very irregular. Finally an agent who lately had been greatly blessed spiritually, came and preached a most stirring sermon on the words 'If the Lord be God, serve him.' The sermon awakened the whole congregation, and they held an after-meeting and determined henceforth to follow the Lord with the whole heart. They went home and told their neighbors, and the next Sabbath was a memorable day. Everybody started for church—the old men and women, the

middle-aged and all the children, and the church was packed.

"We were all greatly rejoiced, and it showed that the Lord can awaken the most ignorant, the most sluggish in mind and heart. The better class of the congregation had almost given up these people as having too little foundation to be impressed. But the Lord's Spirit came, and has stirred them most vigorously."

TWO ORDINATIONS.

During the absence of Mr. Jones and family in the United States, Mr. J. S. Chandler is to take charge of the Madura station, but before removing from Battalagundu Mr. Chandler had the pleasure of ordaining two pastors and dedicating a church-building within the bounds of the latter station. He writes, June 30:—

"The Silkuvarpatti church was organized in 1872, but has never felt strong enough to assume the responsibility of supporting a pastor. Now, however, they have undertaken to do so, though with some fear and trembling. The man they called—Mr. I. Savarimuthu—has been their catechist for many years, and is somewhat past the prime of life, but is well known and honored throughout the mission. He has four sons,—the first a teacher in the Pasumalai Normal School; the second a teacher in Silkuvarpatti; the third studying for the bachelor of arts degree in the Christian College, Madras; and the fourth studying for the matriculation examination in Pasumalai College,—all loyal to the mission, and reflecting credit upon their parents.

"The North Local Church Union—representing the churches of the Dindigul, Palani, Kodikanal, Periakulam, and Battalagundu stations—held its midyear meeting with the Silkuvarpatti church on the 11th instant. That same evening the pastor-elect was examined—Mr. Jones being present. The examination was very satisfactory. The next morning the services were held ordaining him. As Brother Jones had to return to Madura, I was the only missionary present. The people wished to escort us through the

village, so the pastor-elect and myself rode in the carriage and followed the noisy native band and the company of Christians. The space in front of the church was beautifully adorned with a long, covered way made of plantain-trees, and ornamented and roofed with cocoanut leaves and mango leaves. Before the services commenced, a procession of the leading church-members marched in, to present their pastor-elect with a long, purple robe, which he put on in the presence of the audience. After the services were concluded, sandal-paste and rosewater were passed around for each to dip his fingers; wreaths and limes were presented, and a procession escorted the new pastor to his house, where he was enthroned in a chair, while the others sat on a raised floor.

"Leaving them there, I drove to the station and met Dr. Van Allen, who came to attend the exercises at the second village. This was Pommanpatti, where Pastor Devasagayam labored so faithfully until he was suddenly taken away by cholera, last July. This too was the place where the new church that was started seven years ago was stopped by efforts of the heathen to uproot the whole village and turn it into a plowed field—an effort that was thwarted only by four years of litigation.

"As we came in sight of the little cluster of houses, we could see, high above them all, the tiled roof of the new and finished church. The deliverance from those heathen oppressors was proclaimed on the 25th of a certain February, and that date is set apart by the Christians for a yearly festival. The pastor-elect was Mr. S. Jacob, a relative of the late pastor, and son of one of the prominent church members. It was most interesting to hear him ascribe the devotion of his life to the service of the Lord to his godly mother. He remembered as a boy standing once with her in a field of growing maize, which they had planted, and calling her attention to the bad prospects of a crop so much needed by their large family—when she said, 'Is a good crop

our chief desire? Cannot He who made the oil to increase make our crop large enough for our needs?'

"The vote to ordain was unanimous. The next morning, the 13th, the services commenced with the dedication of the new church. Then the pastor was ordained; and afterwards the two new pastors united in administering the communion."

North China Mission.

RESULTS OF MEDICAL WORK.

DR. MERRITT writes from Pao-ting-fu, June 11:—

"There are now almost constant results from the medical work, and many centres might be opened if I could only visit these places. I will mention one item of interest in connection with the opening of a new centre thirty miles from here. One of our church-members, connected with an official located at that place, having considerable leisure, employed it in preaching on the streets and neighboring villages. A man of literary rank, hearing him one day, became so much interested in what he heard that he sought our brother at the *yamen*, or court, day after day, eagerly listening to the truth. Brother Kao advised him finally to come here and learn more, which he did, staying several days. He came again in about one month, bringing his father with him, and they both joined on probation. A relative of this man, who also became interested through hearing brother Kao, came at another time alone, finally uniting on probation. Last Sunday our native pastor visited their homes and baptized the three. Three others also gave their names as being desirous of becoming Christians, and a great many others are interested. Among the most interested ones was the son of one of the three who were baptized, a man of unusual literary ability, having stood first in 100, in a competitive examination in his own city, and in this city second in 1,000. For two days during our pastor's stay in that place he spent all his time in listening and asking questions. This is an unusual opening,

as it commences among the literary people, which is an exception in our field.

"At prayer-meeting in the city to-day three expressed a desire to join on probation next Sunday, two of them through the medical work."

Japan Mission.

A CHURCH AT OTSU.

DR. GORDON, of Kyōto, reports the organization, July 11, of a self-supporting church in the neighboring city of Otsu, seven miles from Kyōto, and the ordination of a pastor.

"Work was begun in Otsu a number of years ago, but encountered many and various difficulties. During the past two or three years the interest has been increasing, and since Mr. Kameyama went there, a year ago, the progress has been marked. He has been successful in reaching young people: young business men, officials, policemen, soldiers, etc. One of the most prominent members is a lawyer; the most zealous is in charge of the telegraph office. The church was organized with forty-five members; they contribute monthly twenty-six yen (silver dollars), which is certainly a good average. Principal Kozaki preached the ordination sermon from the words, 'Thou art Peter, and upon this rock I will build my church;' taking the ground that the rock is the believing Christian, every one who by a living faith lays hold of the power of God. Pastor Hori, of Kyōto, a classmate of Mr. Kameyama, gave the right hand; Pastor Miyagawa, of Osaka, the charge to the church; and to the writer was assigned the charge to the pastor.

"A *sekkyokwai* was held in the hall of the chamber of commerce in the evening, when an audience of about six hundred, mostly of the middle and upper classes, listened most attentively to sermons from Messrs. Hori, Miyagawa, and myself.

"The elections to the National House of Representatives are just over. Eleven of the three hundred, *one in twenty-eight*, are members of Christian churches. A considerable number of others are friendly.

When we remember that in the country at large the Christians are less than *one in twelve hundred*, we see that the statement that evangelical missions have affected the unintellectual and uninfluential classes is based more on fancy than on fact. Mr. Nakamara, a trustee of our Doshisha school, and a member of a Kumi-ai church, was elected not simply from Kyōto, but from the most strongly Buddhist part of it. Mr. Sakata, our teacher of Chinese language and literature, has also been elected."

SELF-DENYING STUDENTS AT KOBE.

Miss Brown relates the following incident as illustrating the spirit which prevails among the students of the Kōbe Girls' School:—

"The stress of the present hard times bears very heavily on the poorer classes of people, and it is said that several people have actually died of starvation here in Kōbe. The churches have taken the matter up very vigorously and are doing all they can to help. The students are always hard pressed for money at the end of the year; and for their parents' sake I felt that we ought not to ask them to make a money contribution, but suggested that for the remaining three Sundays of the term they dispense with the cake which they always have for dinner on that day, and give the money thus saved to the poor fund. Every hand was raised in glad assent to this proposition, and before night a committee waited upon me to say that the students had unanimously voted to give up one dish of food for breakfast every morning, thus leaving them absolutely nothing for that meal but rice and pickles, that they might increase their contribution for those who were starving. I strongly objected, at first, on the score of the girls' own health, but after considerable consultation it was thought best to allow them to carry out their generous plan, and for three weeks they had nothing but rice and pickles for breakfast; moreover, not a murmur was heard all that time. The amount saved by this self-denial was about ten dollars.

"The Young Ladies' Missionary Society, auxiliary to the Woman's Board of Missions of the Interior, has this year pledged, and already fully raised, twenty dollars in gold, which will soon be sent on. This is exactly double the amount raised last year, and no fairs or special money-making efforts of any kind were indulged in. It should be encouraging

to those who have worked and prayed and made sacrifices for this school in the past, that its students are capable of persistent and unflagging self-sacrifice for others.

"Our numbers are not quite as great as they were last year, but we never had a more prosperous, successful, or harmonious year of work."

Notes from the Wide Field.

FRENCH MISSIONS.

SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES DE PARIS. — The Sixty-fifth Annual Report of this society for 1889-90 has reached us. Its officers report a prosperous financial year. The expenses of its work have increased, but as contributions have increased also there is no deficit additional to that of the previous year. The total receipts have amounted to 370,933.95 francs. During the year 158 church-members and 1,254 catechumens have been received by the society's mission in Basutoland. The whole membership of the churches is now 6,933, with 3,055 catechumens. There were 6,502 pupils in the schools. The Tahiti Mission has a church-membership of 2,010; 49 were added during the year, and there are 20 catechumens and 1,412 pupils in the schools. The Senegal Mission has 34 church-members; 5 were admitted during the year. The future mission to the Congo is represented by Messrs. Teisseres and Allégut, who are now going up the river Ogowe in search of a location, intending to pass from the Upper Ogowe into the Alima and follow the latter river to its junction with the Congo. Thence they will come down as far as Stanley Pool.

CHINA.

AMONG the Notes given in this department in August reference was made to the applause rendered to suicide in China. This is not only true of the common people but also of the officials, and the authority of the government is often invoked to give added force to some memorial for one who has taken his own life. The *Official Gazette* reports a case in which the distinguished Viceroy, Li Hung Chang, was concerned. As Viceroy, he presented to the throne a memorial concerning the concubine of the commander-in-chief of the province of Chihli who committed suicide at the time of her master's death. The *Official Gazette* reports the case in these terms: "On hearing of her husband's illness, she journeyed night and day till she reached his bedside, just in time to be present at his death. She showed her determination not to survive his departure, and although her friends used every possible means to dissuade her from her purpose, she poisoned herself on the following day. The magistrate and gentry of the district have presented a petition to the Viceroy, in which they ask that permission may be granted for the erection of a monument to the lady's memory, and, in supporting the application, His Excellency dwells upon the meritorious and devoted conduct which she exhibited in nobly sacrificing her life through grief for the death of her lord." This memorial was endorsed "Granted by Rescript," the government thus sanctioning and commending the sin of suicide.

THE EDUCATION OF GIRLS. — An article in the *North China Herald* presents some of the opinions of the Chinese which account for the lack of education given to the women of China. Girls are taught nothing by their parents, for the simple reason that

these parents do not regard the girls as in any true sense belonging to them. To spend time, strength, and money in educating a daughter-in-law to some one else is a sheer waste. But you say to the man, "She is your daughter." "Not after she is married," he replies. "She is theirs. Let them educate her themselves if they want her educated. Why should I educate her to read, write, and reckon, when it will never do me any good?" The sole idea of duty that these parents seem to have concerning their girls is to see that they are betrothed as early as possible, and as soon as a girl is betrothed it is most absolutely required that she shall not be seen by any member of the family which she is sooner or later to enter. This would be thought most horrible, and therefore she is kept in practical confinement. For this reason betrothals are commonly arranged by parents between persons not living in the same town. Christianity has a vast task before it to overcome these social customs which work such infinite harm to women in China.

INDIA.

AN APPEAL TO FAITHFUL HINDUS. — We have had occasion to refer several times recently to the testimony given as to the progress of Christianity in India in the confessions of those who oppose its advance. We find the following appeal which Secretary Baynes, of the English Baptist Missionary Society, who has recently returned from the East, says has been circulated in India by hundreds and thousands. It was drawn up by a company of learned pundits and has been translated into a half-dozen languages of India. It reads as follows: "*An Appeal to all Faithful Hindus.* Missionaries have come from Great Britain at a great cost, and have cast their net over our children by teaching them in their schools, and they have already made thousands of Christians, and are now continuing to do so. They have already penetrated into our most out-of-the-way villages, and built their churches in them. If we continue to sleep as we have done in the past, not one will be found worshiping in our own temples in a very short time, and, what is worse, the temples themselves may be converted into Christian churches! Do Hindus really understand that the number of Christians is increasing, while the number of Hindu religionists is decreasing every day? How long will water remain in a well which continually lets out, but receives none in? If our Hindu religion is incessantly drained by Christianity without receiving any accessions, how long can it last? When our country is turned into the wilderness of Christianity, will the heart of Hinduism continue to grow? We must, therefore, oppose these Christian missionaries with all our might. Whenever and wherever they stand up to preach their gospel, let Hindu preachers stand up and start rival preachings, and then they will soon flee away. Let all caste differences be entirely forgotten, and let all faithful Hindus join as one man to banish Christianity from our land. Let us use all possible efforts to win back the vast numbers that have already embraced the Christian religion, and at once withdraw all our children from mission schools. Above all else, let us most vigilantly watch the efforts of these Christian ladies in our zenanas. Let them only once get hold of our women, our wives and our mothers, and our religion is doomed. The strength of Hinduism lies with our women, for they have the training of our future sons and daughters: as the mothers, so the children. At all cost, we must do our utmost to stop the work of these lady missionaries in our zenanas, or soon our women will all become Christians and our religion will be lost forever. Let us awake out of sleep, or soon it will be too late. Christianity is making rapid progress, and we must take action at once."

HINDU OBSTRUCTION. — Out-of-door preaching is not only permitted throughout India, but seems to be a favorite method of proclaiming the gospel. In Calcutta, in a large public square in the northern part of the city, some missionaries preach every Sunday afternoon, and to large audiences, which give respectful attention. Recently a

man appeared in the audience who insisted on interrupting the preacher. He was remonstrated with, but continued his impertinent questions. Suddenly, and to his surprise, a native policeman appeared and arrested him, though he called loudly on the Hindus to rescue him, and he was taken to the police-station, where on being brought before the magistrates, he made a confession that he was a *paid agent* of the *Madras Hindu Propagation Society*, and had been sent to Calcutta to put a stop to street preaching. This fact illustrates the tactics now being pursued in India. A writer in the *Chronicle* of the London Society who makes this report says: "Bengalese may be difficult to convert, but they are always willing to listen to what a missionary has to say, and always listen respectfully. Clearly obstruction will not answer."

AFRICA.

DR. PETERS'S EXPEDITION. — This redoubtable traveler, whose occupation for some years has been the writing out of treaties of annexation to Germany in every district in Eastern Africa he could step foot on, and whose sovereign he could persuade to write his name to a document about which he knew little or nothing, has returned to Germany after his latest adventure in Uganda. He hoisted the German flag wherever he went, and even induced King Mwanga to sign an agreement accepting a German protectorate. Of course this treaty goes for nothing under the Anglo-German agreement. The saddest part of the story is that Peters fought his way through the various tribes, killing, as he himself reports, on one day upwards of a hundred and fifty of the Masai, and making a fine haul of cattle and sheep. How many years of peaceful work by missionaries and others will be required to overcome the natural distrust of these natives caused by such wanton raids into their territory! But Dr. Peters has been fêted in Germany on his return, where there is great sensitiveness in regard to England and Africa. Dr. Peters is there praised and Mr. Stanley is correspondingly depreciated, a German ex-minister even referring to the rescue of Emin Pasha by Mr. Stanley as a "forcible abduction."

A BLOW AT THE SLAVE-TRADE. — The world has been taken by surprise by an act of the Sultan of Zanzibar, in connection with the suppression of the slave-trade in Africa, of which, says *The London Times*, "it is impossible to overrate the importance." Either by intention or chance the Sultan selected the first day of August, the fifty-sixth anniversary of the abolition of slavery throughout British dominions, as the day for publishing a decree absolutely prohibiting the purchase of slaves in his dominions. All slave-brokerage is prohibited and any house used for such traffic will be forfeited. On the death of their present owners all slaves shall be freed, unless the deceased leave lawful children, who alone may inherit them. Moreover, every slave is to have the absolute right to purchase his freedom at a reasonable price. Any Zanzibar subject marrying a British subject is disabled from possessing slaves. The Sultan binds himself to give special protection to all named in this decree, and these slaves are to have full rights in the courts. It is said that the Arabs at Zanzibar, though regarding their property rights as seriously interfered with, yet accept this decree as a lesser evil than a general emancipation, which they had feared. They think that there will be slaves "in their time," whatever may become of their children. This decree must certainly have far-reaching consequences, not merely on the east coast but in the interior. It will seriously affect the market for slaves and will hasten the day when this iniquitous traffic must die out.

THE CONGO FREE STATE. — *L'Afrique* reports that M. Janssen, the governor-general of the Congo Free State, has returned to Brussels after having surveyed the vast regions placed under his administration. He reports progress in all respects. The blacks are becoming accustomed to the presence of the whites, to their habits and

their ideas. They comprehend what civilization is and wish to share its benefits. Human sacrifices and tribal wars are diminishing in number. The desire for peace, for work, and for good government increases from Boma to Stanley Pool. The natives want to learn from the Europeans some useful industry or trade. Fields are cultivated everywhere and brick houses are built on all sides. Stanley would be surprised to see as far up as Stanley Falls a little town with streets, factories, and charming habitations. On the Kassai River, where a few years ago the traveler Wissmann had to force his way by the use of arms, M. Janssen was received with enthusiastic friendliness by crowds of natives beseeching him to stay with them permanently. On the other hand, where Europeans have not penetrated, upon the Upper Lomami, the natives appeared hostile and vanished without bringing promised provisions. M. Janssen does not doubt that the next time whites appear on that river they will be cordially received. He confirms Stanley's statement as to the inexhaustible quantity of caoutchouc furnished by the Congo basin.

THE SLAVE-TRADE. — Major Wissmann, in writing of the actual condition of the slave-trade in the sphere of German influence in Africa, states that the Arabs have already seen their power considerably reduced. They are no longer thought invincible in those regions; and Major Wissmann considers the abolition of the trade assured if "the normal march of events" is not arrested by the lack of means necessary for carrying out the measures adopted.

THE WELLE. — The *Mouvement Géographique* gives the first particulars of an exploration made by Captain Becker between the rivers Aruwimi and Welle. He states that the great forest crossed by Stanley extends beyond the course of the Welle as far as to the Mbili, an affluent of the Mbomo. The forest is extremely dense until near the Welle, where it grows a little thinner. Upon the banks of the Welle, Captain Becker came upon the establishment of a certain Djabbir, an old soldier of the Mahdi, trading in ivory. An officer of the Congo Free State had founded a station near him just before Captain Becker's arrival. At the highest point which he reached on the Welle, the river was 1,500 metres in width, but it rolled over a bed of rocks, and the rapids made navigation impossible.

THE ZAMBESI. KING LEWANIKA. — M. Coillard reports that, though there is a village of sorcerers in his neighborhood on the Upper Zambesi, he has known of no person put to death for witchcraft in the past three years. The Barotse chief Lewanika is justly proud of this. He has himself renounced all intoxicating liquors and wishes to constrain the subordinate chiefs to do the same. He has forbidden them to make beer at his capital, and they submit, though with much groaning. Lewanika is also making progress as regards the slave-trade. He treats his own slaves kindly. This year a caravan of native traders came from Bihé, and the chief learned that, contrary to his express prohibition, they had secretly taken in a good stock of "black ivory" (slaves). When they were on the point of leaving, Lewanika freed all the slaves and imposed upon the traders a heavy fine. M. Coillard, writing of the great British Company of South Africa whose agents are treating with Lewanika, says he already dreams of railroads, telegraphs, and regular and frequent postal service. "Think of it! We received at the beginning of March the almanacs which we have usually received the last of October! The country is opening, and it will open more and more whether we wish it or not."

MR. HINCK, the former agent of the Congo Free State at Stanley Falls, has been appointed by the Belgian Anti-Slavery Society to the charge of the first expedition to Lake Tanganyika by way of the Congo. He was to leave, with an assistant, in the month of June, and intended to establish a first station upon the Upper Lomami. The same committee has ordered a steamer, intended for carrying passengers and provisions upon the Upper Congo.

SAMOA.

THE political situation in this island has greatly changed for the better since the treaty was signed by the three Powers last year. Rev. Mr. Newell writes to the *Chronicle* of the London Society that he anticipates a great improvement throughout the islands. He has known intimately the Christians of Samoa, and he is sure that there is in them a real and vital faith, and under the better conditions now existing he looks for a truer life and purer social condition than have ever yet been witnessed.

THIBET.

THE Moravians have a mission in this most inaccessible region. The station is thus described: "The mission premises lie about 9,400 feet above the level of the sea, and 1,000 feet above the narrow ravine down which the foaming torrent of the Sutlej rushes. The village of Poo is the largest in that remote district, but exceedingly inaccessible, the high passes leading to it being very difficult at all times, and impassable for a good part of the year. Here live and labor a missionary pair, who are occupying about as isolated a post as could well be found in any mission field on the face of the earth. Their nearest post-office is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held, as a centre for evangelistic labors."

 Miscellany.

BIBLIOGRAPHICAL.

The New World of Central Africa. With a History of the First Christian Mission on the Congo. By Mrs. H. Grattan Guinness, Honorary Secretary of the East London Institute for Home and Foreign Missions, Harley House. New York and Chicago: Fleming H. Revell.

This handsome and abundantly illustrated volume of 529 large-type pages is a new proof of the great ability and Christian devotedness of its author. She prefaces it with a disclaimer of any pretension to literary excellence, having prepared it amid the pressing duties of a missionary secretary, and apparently for the practical object of furthering the interests of the Congo-Balolo Mission, just established in connection with the East London Institute, which is under the care of the Guinness family. The book begins with a most readable sketch, filling the first eight chapters, of the regions of Central Africa as now made known by Stanley and others, of the Congo Free State and its European relations, of the Berlin Conference upon its affairs, of the decaying Portuguese colonies, of the slave-trade as it is, and of the drink traffic and the present condition of the New World.

The second section of ten chapters is

the affecting and interesting story of the Livingstone Inland Mission begun in 1877: "Why we began the mission, and how;" the difficulties, sufferings, and deaths which followed, and the final transfer of the mission with its twenty-five missionaries to the American Baptist Missionary Union. The third section relates the great success and spiritual blessing which came at length, and it is a delightful narrative. Next follow the reasons which in 1888 constrained to the founding of the mission to the Balolo (Iron) people, the ten millions who inhabit the vast "horseshoe of land" enclosed on the west, north, and east by the great bend of the Upper Congo. The Livingstone Inland Mission found itself at the farthest of its seven stations, Equatorville, 1,000 miles from the coast, on the borders of a great, intelligent, united people, dwelling in a healthy country, speaking one language, and willing to receive the gospel. How could fervent hearts which had felt to their very depths the Saviour's last command resist such a mute appeal? In April, 1889, eight missionaries, including one married and one single woman, left London for Balololand, and in four months had

reached their destination on the Lulonga river. "Four years would not have accomplished it ten years ago," says Mrs. Guinness; "it would have been an impossibility." The kind assistance of the Livingstone Inland missionaries facilitated the journey and averted the dangers from exposure and inexperience under which earlier workers had suffered. The last chapter of the book is wisely devoted to the consideration of the Congo climate, the rational mode of living there, the remedies in illness, and the assurance that good health is possible. The whole book is a stirring and an educating one. Far and wide may its influence spread until many souls now slumbering in unconcern while "a thousand millions of our fellowmen are still non-Christian and for the most part heathen" shall awake. Let such listen to Bompole, the little Balolo lad who asked the great congregation in Exeter Hall — "Is n't it a shame to keep gospel to yourself? Not meant for English only! Is n't it a shame? My people wanting gospel! *Is n't it?* Is n't it a shame?"

Seven Years in Ceylon. Stories of Missionary Life.
By Mary and Margaret W. Leitch. London: S. W. Partridge and Co., 9 Paternoster Row.

This volume describes the experiences of the Misses Leitch, who have been until recently connected with the American Board, but are now engaged in advocating the interests of the Woman's Zen-

ana and Medical Missionary Society of England. They have been indefatigable workers and write in a most entertaining way of what they have seen and done. The book is abundantly illustrated, is of the same general style as Miss Guinness's "In the Far East," and does for Ceylon what that striking book has done for China. It is a good service thus to make alive and real to our thoughts the people and the places of missionary lands.

Extracts from the First Step into the Blessed Life, and other writings of Rev. F. B. Meyer, B.A., Minister of Regent Park Chapel, London. Selected and arranged by Rev. B. Fay Mills. New York and Chicago: Fleming H. Revell.

These are short, clear, and most helpful directions for the beginning and the progress of the Christian life. There could hardly be a better aid to the pastor or Christian worker than this booklet to place in the hands of those who need guidance. Price, 5 cents; 35 cents per dozen.

Christian Living. By Rev. F. B. Meyer, B.A. New York and Chicago: Fleming H. Revell.

This book of 160 pages contains the essence of addresses delivered at several conferences in England, where they have been found wonderfully quickening. It is at once rousing and comforting and proves the right of the book *to be*, and to be widely circulated as a wise and practical help to holy living and successful work for Christ.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the American Board: that the Divine Spirit may rest as at Pentecost upon those who shall assemble; that Christian truth and love may control all discussions and all action; and that, as a result, the Board may be a more efficient agency in the future than it has been in the past in the promotion of the Redeemer's kingdom.

For the missions in Asiatic Turkey: that the political disturbances that have occurred, or which may occur, may be overruled for the furtherance of the gospel; that the existing animosities between various races may be allayed; that peace and good order may prevail; and that religious awakenings, such as have recently been witnessed, may be multiplied throughout all the land.

ARRIVALS IN THE UNITED STATES.

July 31. At San Francisco, Rev. E. E. Aiken, of the North China Mission.

August 22. At Boston, Rev. George A. Wilder and wife, and Miss Fidelia Phelps, of the Zulu Mission.

August 30. At Portland, Maine, by sailing vessel from Japan, Mr. Samuel C. Bartlett, Jr., of the Japan Mission.

DEPARTURES.

August 30. From New York, Mrs. Carmelite D. Christie returning, and Miss Ida Mellinger to join the Central Turkey Mission.

September 4. From San Francisco, Rev. Elwood G. Tewksbury and wife, to join the North China Mission; also, Miss Rowena Bird and Miss D'Etta Hewitt, to join the Shansi Mission.

September 6. From Boston, Rev. Charles N. Ransom and wife, to join the Zulu Mission; Rev. Corliss W. Lay and wife, to join the Marathi Mission; and Rev. Franklin E. Jeffery and wife, to join the Madura Mission.

September 12. From San Francisco, Rev. C. M. Hyde, D.D., returning to the Hawaiian Islands.

ARRIVALS AT STATIONS.

July —. At Dindigul, Madura Mission, Dr. and Mrs. Edward Chester.

August 6. At Ahmednagar, India, Rev. James Smith and wife, Miss Belle Nugent, and Miss Jean R. Gordon.

MARRIAGES.

August 19. At Joliet, Ill., Rev. Franklin E. Jeffery to Miss Capitola M. Berggren, both under appointment to the Madura Mission.

August 21. At South Bristol, Maine, Rev. Charles N. Ransom to Miss Susan H., daughter of the late Dr. Simeon H. Calhoun, of Syria, both under appointment to the Zulu Mission.

August 27. At Westborough, Mass., Mr. Arthur T. Hill to Miss Louise Eddy, both under appointment to the Japan Mission.

ORDINATIONS.

September 11. At the Eliot Church, Newton, Mass., Mr. Claude M. Severance and Mr. Schuyler S. White, under appointment to the Japan Missions.

DEATHS.

July 31. At Manepy, Jaffna, Ceylon, Rev. Eurotas P. Hastings, D.D. (See page 391.)

August 14. At Amherst, N. H., Dr. Edward Aiken, formerly of the Syrian Mission of the American Board.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A gracious quickening in the Madura Mission. (Page 415.)
2. Two ordinations in India. (Page 415.)
3. Review of the mission in Central Turkey. (Page 406.)
4. The revivals at Cesarea and Talas. (Page 411.)
5. Items from Japan. (Page 417.)
6. The political and missionary outlook in Japan. (Page 401.)
7. Items from Africa. (Page 420.)
8. African boys in India. (Page 431.)

Donations Received in August.

MAINE.

Aroostook county.	
Island Falls, Cong. ch. and so.	15 00
Patten, Cong. ch. and so.	15 00
Sherman, Washburn Memorial Ch.	5 00—35 00
Cumberland county.	
Falmouth, Members of 1st Cong. ch.	13 00
North Yarmouth, A friend,	1 14
Portland, 1st Parish ch., 50; 2d Cong. ch. (of which 200 from Hon. W. W. Thomas, to const. LYMAN M. COUSENS and RICHARD ACRES), to const. ALBERT S. FULLER and CHARLES F. DUNLAP,	

H. M., 400.16; State-st. Cong. ch. and so., 200; "B. E. M., 50;	
Daniel Choate, 5,	795 16
South Freeport, Cong. ch. and so.	42 00
Standish, Cong. ch. and so.	8 00—769 30
Lincoln and Sagadahoc counties.	
Boothbay Harbor, E. D. Thorp,	5 00
Somerset county.	
Madison, Cong. ch. and so.	5 50
Norridgewock, Cong. ch. and so.	43 50
—, A friend,	14 00—63 00
Union Conf. of Ch's.	
Waterford, 1st Cong. ch. and so.	5 45
Waldo county.	
Camden, Elm-st. Cong. ch. and so.	30 18

Washington county.	
Eastport, Central Cong. ch. and so.	11 00
	918 93
<i>Legacies.</i> —Lyman, Mrs. Harriet Smith, by Edward E. Bourne, Ex'r,	500 00
Portland, William Henry Swan, by Francis K. Swan, Ex'r,	2,500 00—3,000 00
	3,918 93

NEW HAMPSHIRE.

Cheshire Co. Conf. of Ch's. W. H. Spalter, Tr.	
Jaffrey, Cong. ch. and so.	40 30
Keene, 1st Cong. ch. and so.	41 79
Walpole, 1st Cong. ch. and so.	40 50—122 59
Grafton county.	
Bath, Cong. ch. and so.	3 00
Hanover, Rev. S. C. Bartlett, D.D.	30 00
West Lebanon, Cong. ch. and so.	20 00—53 00
Hillsboro county.	
Amherst, Cong. ch. and so.	24 00
Bennington, Cong. ch. and so.	9 66
Hudson, Cong. ch. and so.	5 00
Lyndeboro, Cong. ch. and so.	6 00
Mason, Cong. ch. and so.	8 00
Mont Vernon, Cong. ch. and so.	23 00
New Ipswich, Cong. ch. and so.	1 60
Peterboro, Union Evangelical ch.	40 50—117 76
Merrimac county.	
Concord, X.	5 00
Dunbarton, Cong. ch. and so.	25 42
Penacook, Cong. ch. and so.	7 57—37 99
Rockingham county.	
East Derry, 1st Cong. ch. and so.	3 05
Exeter, Elizabeth S. Hall, for tracts for China and Japan,	20 00
North Hampton, Cong. ch. and so.	13 85
Plaistow and No. Haverhill, Mass., Cong. ch. and so.	281 50
Seabrook and Hampton Falls, Cong. ch. and so., m. c.	9 00
Stratham, Cong. ch. and so.	44 15—371 55
Strafford county.	
Laconia, A member of the Y. P. S. C. E., for "Our Samuel,"	10 00
	712 89
<i>Legacies.</i> —Amherst, Lucy W. Blunt, 938.70, less expenses,	900 00
Wolboro, Sally Edgerly, by Charles F. Parker, Ex'r,	50 00—950 00
	1,662 89

VERMONT.

Addison county.	
Orwell, Cong. ch. and so.	18 75
Salisbury, Cong. ch. and so., of which 26.40 is toward salary of evangelist in Koordistan,	72 00
Vergennes, E. L. B., 1; E. C. B., 1,	2 00—92 75
Bennington county.	
Bennington, 2d Cong. ch. and so., 70.57; Income of Norton Hubbard Scholarship for Ahmednagar Theol. Sem'y, 40,	110 57
Dorset, Cong. ch. and so.	37 25—147 82
Caledonia county.	
St. Johnsbury, North Cong. ch. and so., 35; Mrs. Horace Fairbanks, 200; Rev. C. F. Morse, 20,	255 00
Chittenden county.	
Burlington, 1st Cong. ch. and so., add'l, 1; A member of College-st. Cong. ch., 100; C., 50,	151 00
Lamoille county.	
Johnson, 1st Cong. ch. and so.	30 50
Stowe, A friend,	20 00—50 50
Orange county.	
Brookfield, 2d Cong. ch. and so.	20 26
Stratford, Cong. ch. and so.	60 00
Williamstown, 2d Cong. ch. and so., add'l,	2 00—82 26
Orleans county.	
Brownington and Barton Landing, Cong. ch. and so.	20 25
Greensboro, Cong. ch. and so.	46 37—66 62
Newport, (12.40 ack. in Sept. Her-	

ald as from E. A. Stewart should have been from 1st Cong. ch. and so.)	
Rutland county.	
Castleton, Mrs. D. S. Lincoln,	20 00
Middletown Springs, Cong. ch. and so.	11 00
Rutland, Cong. ch. and so.	125 00
West Rutland, Mrs. Chauncey T. Gorham 5; Charity M. Gorham, 5,	10 00—166 00
Washington county.	
Barre, Cong. ch. and so.	50 75
Montpelier, Bethany Cong. ch.	62 68
Northfield, Cong. ch. and so.	21 71
Waterbury, Rev. and Mrs. L. H. Elliot,	10 00—145 14
Windham county.	
Brattleboro, Centre ch. m. c., 22.05; H., 10,	32 05
Windsor county.	
Royalton, 1st Cong. ch. and so., 29.67; A. W. Kenney, to const. Rev. LEVI WILD, H. M., 50,	79 68
Woodstock, Cong. ch. and so.	33 48—113 16
	1,302 30
<i>Legacies.</i> —Barre, Juliana Drury, by Rev. L. Tenney, Ex'r.	700 00
	2,002 30

MASSACHUSETTS.

Barnstable county.	
Yarmouth, 1st Cong. ch. and so.	50 00
Berkshire county.	
Housatonic, Cong. ch. and so.	75 87
Lee, 1st Cong. ch. and so.	600 00
Sheffield, Cong. ch. and so.	14 69
Stockbridge, A lady friend,	10 00—700 56
Bristol county.	
Fall River, 3d Cong. ch. and so.	15 26
Norton, Trin. Cong. ch. and so.	5 39—20 65
Essex county, North.	
Bradford, Cong. ch. and so.	68 52
Groveland, Cong. ch. and so.	14 30
Newburyport, Prospect-st. ch.	116 67—199 49
Essex county, South.	
Salem, A deceased friend,	45 00
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Erving, Cong. ch. and so.	5 00
Greenfield, 2d Cong. ch. and so.	32 64
Northfield, Rev. M. H. Wells,	10 00
South Deerfield, Cong. ch. and so., with other dona., to const. OTIS HAGER, H. M.	90 00—137 64
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so., 100; 2d Cong. ch. and so., 51.75; 3d Cong. ch. and so., 2.88,	154 63
Huntington, 2d Cong. ch. and so.	17 13
Longmeadow, Cong. ch. and so.	35 85
South Hadley Falls, Cong. ch. and so.	11 00
Springfield, Memorial ch., 17; do., Y. P. S. C. E., for the Volunteer fund, 25; T. H. H., 10; Mrs. A. C. Hunt, 10,	62 00
West Springfield, Ashley School and Charitable Fund,	100 00
Westfield, H. Holland, 4; Income Norman T. Leonard scholarship for student in Eastern Turkey Mission, 55; Income Jeanie Greenough Crawford Trust, for educa. of girls in Western Turkey Mission schools, 50,	109 00—489 61
Hampshire county.	
Amherst, 2d Cong. ch. and so.	6 75
Belchertown, Cong. ch. and so., to const. Rev. C. H. SMITH, H. M.	50 00
Easthampton, A friend,	1 00
Greenwich, Cong. ch. and so.	38 00
Northampton, Edwards Ch. Benevolent Society,	146 22
Southampton, Cong. ch. and so.	51 87
South Amherst, Cong. ch. and so.	6 00
Westhampton, Cong. ch. and so.	21 81—321 65

Middlesex county.

Billerica, Cong. ch. and so.	25 00
Cambridge, A member of Shepard ch.	40 00
Dracut, Central Cong. ch. and so.	10 00
Everett, Cong. ch. and so.	100 00
Frammingham, A friend,	100 00
Lexington, Lex.	20 00
Lincoln, 1st Cong. ch. and so.	112 50
Natick, 1st Cong. ch. and so.	300 00
Sherborn, Pilgrim ch. and so.	30 00
Wakefield, Cong. ch. and so.	119 21
Waverly, Rev. Daniel Butler,	20 00
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	200 00—1,076 71

Middlesex Union.

Fitchburg, Rollstone Cong. ch.	10 00
Lancaster, Cong. ch. and so.	27 55—37 55

Norfolk county.

Braintree, 1st Cong. ch. and so., 17.05; Storrs Ladies' For. Miss. Soc'y, with other dona., to const. Miss L. A. WILD, H. M., 56,	73 05
Hyde Park, 1st Cong. ch. and so.	57 65
Medfield, 2d Cong. ch. and so.	80 00
Medway, Village ch.	50 00
Norfolk, Union Cong. ch.	4 59
Quincy, Cong. ch. and so., m. c.	20 00
Readville, Blue Hill Ev. Soc.	7 54
South Walpole, "Missionary,"	2 00
South Weymouth, 2d Cong. ch. and so.	21 00
Weymouth, 1st Cong. ch. and so.	50 00—365 83

Plymouth county.

Abington, 1st Cong. ch.	29 37
Bridgewater, Central-sq. ch., Lewis S. Hopkins,	10 00
Campello, A friend,	20 00
Hingham, Cong. ch., A friend,	10 00
Rockland, Cong. ch. and so.	40 00—109 37

Suffolk county.

Boston, Eliot ch. (Roxbury), 23.54; J. O. M., 100; A friend, 25; Gratitude, 5; Hollis Moore Memorial Trust, by E. K. Alden, Residuary Legatee, for Pasmalai Sem'y, 300,	453 54
Chelsea, 1st Cong. ch. and so.	15 00
Revere, 1st Cong. ch. and so.	36 50—505 04
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Northboro', Cong. ch. and so.	34 00
Sterling Junction, Charles T. White,	2 00
Worcester, P. P., Plymouth ch., 25; Philip L. Moen, 500; Mrs. Alex. H. Wilder, 10; A friend, 5,	540 00—576 00
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Douglas, Cong. ch. and so.	17 00
Millbury, 1st Cong. ch. and so., 58.50; 2d Cong. ch. and so., to const. CHARLES E. SEARLES, H. M., 130.49,	188 99
Sutton, E. L. Snow,	200 00
Whitinsville, Cong. ch. and so.	2,439 76—2,845 75
—, M. J., for Turkey,	500 00
—, S. A.	50 00
	8,030 85

Legacies. — North Amherst, Anna

Pratt, by F. P. Ainsworth, Ex'r,	100 00
Worcester, David Whitcomb, by G. Henry Whitcomb, Ex'r, in part,	5,000 00—5,100 00
	13,130 85

RHODE ISLAND.

Barrington, Cong. ch. and Sab. sch.	100 00
Bristol, 1st Cong. ch. and so.	115 96
Providence, Union Cong. ch., of which 150 to const. FRANCIS A. HORTON, D.D., and EMILY VAN DYKE HORTON, H. M., 1,100;	
Pilgrim Cong. ch. and so., 133.36;	
Beneficent Cong. ch., 100,	1,333 36—1,549 32

CONNECTICUT.

Fairfield county.

Darien, Cong. ch. and so.	40 00
Greenwich, "A."	60 00

North Greenwich, Cong. ch.	7 74
Sherman, Cong. ch. and so.	22 00
Southport, Cong. ch. and so., to const. Mrs. E. MARTIN, JOHN JOHNSON, and HETTY W. JESUP, H. M.	345 00
Stamford, 1st Cong. ch. and so.	6 60
Stratford, Cong. ch., 42; m. c., 14; Oronoque, m. c., 5; with other dona. to const. R. B. SMITH, H. M.	61 00—542 34

Hartford county. W. W. Jacobs, Tr.

Canton Centre, Cong. ch. and so.	30 00
Glastonbury, Cong. ch. and so., with other dona., to const. Rev. JOHN BARSTOW, Mrs. MARY W. BARSTOW, FRANCIS S. HUBBARD, MILTON S. TRACY, DAVID W. WILLIAMS, HENRY E. LOOMIS, JAMES S. WILLIAMS, BERNARD T. WILLIAMS, and EZRA N. SEELYE, H. M.	775 35
Hartford, Pearl-st. Cong. ch., Rev. George E. Sanborne, to const. JOHN S. LANE, H. M., 100; Roland and Mather, 500,	600 00
Plainville, A friend,	100 00
Simsbury, 1st Ch. of Christ,	37 00
South Glastonbury, Cong. ch. and Sab. sch., 5.32; H. D. Hale, 10,	15 32
West Hartland, Cong. ch. and so.	5 00
West Suffield, William Dewey, 10; Two friends, 10,	20 00
Wethersfield, 1st Cong. ch. and so., 130.95; A. C. A., 5,	135 95—1,718 62
Litchfield co. G. M. Woodruff, Tr.	
Harwinton, Cong. ch. and so.	10 32
Norfolk, Cong. ch. and so.	300 00
Thomaston, Cong. ch. and so.	45 25
Winchester, Cong. ch. and so.	17 69—373 26
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, Cong. ch. and so.	92 33
New Haven co. F. T. Jarman, Agt.	
Guilford, 1st Cong. ch., to const. CARRIE A. PARKER, H. M.	100 00
Meriden, 1st Cong. ch., to const. Rev. A. ANDERSON, Rev. C. H. RIGGS, and Mrs. ALICE W. SQUIRE, H. M.	200 00
New Haven, James M. B. Dwight, 15; J. L. E., 30,	45 00
North Haven, Elihu Dickerman,	2 00
North Madison, Cong. ch. and so.	36 00
Wallingford, Cong. ch. and so.	19 16—402 16
New London co. L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st Ch. of Christ, m. c.	15 64
Norwich, J. P. Huntington,	5 00
North Stonington, Cong. ch. and so.	100 00
Preston City, Cong. ch. and so.	28 75—149 39
Tolland co. E. C. Chapman, Tr.	
Mansfield Centre, Charles H. Learned,	20 00
Stafford Springs, Friends,	1 00—21 00
Windham county.	
East Woodstock, Cong. ch. and so., add'l,	3 00
Plainfield, 1st Cong. ch. and so., add'l,	3 00
Pomfret, A friend,	3 00
Putnam, 2d Cong. ch. and so.	25 14
Westford, Cong. ch. and so.	7 00
Woodstock, 1st Cong. ch. and so.	49 00—90 14
—, A friend,	100 00
	3,489 24

Legacies. — New Haven, Charles

Thompson, by Charles H. Offield, Ex'r,	1,000 00
Weatogue, Mrs. Elizabeth W. White, by Charles P. Croft, Adm'r,	500 00—1,500 00
	4,989 24

NEW YORK.

Albany, A friend, 50; Mabel Learned, 30,	80 00
Aquebogue, Cong. ch. and so.	8 37
Brooklyn, East Cong. ch.	3 25
Cambridge, Cong. ch. and so.	5 00

Canaan Four Corners, Cong. ch. and so.	12 50
Candor, E. A. Booth,	25 00
Dunsville, A friend,	100 00
Jamestown, 1st Cong. ch.	6 18
Little Valley, Cong. ch. and so.	4 00
Newark Valley, Cong. ch.	45 44
New Haven, Cong. ch. and so., with other dona., to const. GEORGE S. HALE, H. M.	41 42
New York, Z. Stiles Ely, 1,000; S. T. Gordon, 100; Charles E. Pierson, 25; John S. Pierson, 15; L. A. B., 25; Mrs. M. E. Brown, 10; A. D. F. H., 2; ———, 18.46,	1,195 46
Panama, D. D. Swezey,	5 00
Rushville, 1st Cong. ch.	5 94
Stockholm Depot, Cong. ch. and so.	6 00
Syracuse, Plymouth ch.	15 00
West Bloomfield, Cong. ch. and so.	47 00
Woodville, Cong. ch. and so.	8 00—1,613 56

<i>Legacies.</i> —Gouverneur, Rev. Stephen Johnson,	1,796 00
Throop, William M. Gibson, by James Seymour, Jr., Ex'r, balance,	1,836 80
Utica, Mrs. Ellen M. Hughes, by William E. Hughes, Ex'r,	143 50—3,776 30
	5,389 86

PENNSYLVANIA.

Dagus Mines, I. Henry Beadle, by the "Independent,"	10 00
Germantown, 1st Cong. ch.	7 00
Harrisburg, Friends,	5 00
Philadelphia, A member of Central Cong. ch.	15 00
Pittsburgh, 1st Cong. ch.	19 68
Ridgway, 1st Cong. ch.	32 28
Wilkes Barre, Puritan Cong. ch.	4 43—93 39

NEW JERSEY.

East Orange, J. W.	50 00
Vineland, A. P. Logan,	3 00—53 00

FLORIDA.

Glencoe, Alfred Howard,	9 00
Mannville, Mrs. Frances Haskins,	1 00—10 00

ALABAMA.

Talladega, Rev. Henry S. DeForest, A thank-offering,	50 00
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TENNESSEE.

Athens, Cong. ch.	3 50
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OHIO.

Austintown, 1st Cong. ch.	24 70
Batesville, Mrs. A. H. Cowgill,	60 00
Claridon, 1st Cong. ch.	36 50
Conneaut, F. N. Hayne,	5 00
Elyria, J. B. Gaylord,	5 00
Lorain, Cong. ch.	44 00
Nelson, Cong. ch.	5 14
Oberlin, A friend of Mexico, 100; Y. L. M. S. of Oberlin College, toward salary of Rev. C. A. Clark, Japan, 75; Mrs. E. B. Clark, 10; Rev. George Thompson, A thank-offering,	187 00
Ruggles, Cong. ch.	50 00
Wakeman, Cong. ch.	7 91
Wellington, 1st Cong. ch., 80; J. S. Case, 10,	90 00—515 25

<i>Legacies.</i> —Cleveland, Daniel A. Shepard, by S. L. Severance, Adm'r,	5,000 00
Oberlin, Ira Mattison, by E. H. Houlter, Adm'r, add'l,	100 00—5,100 00

INDIANA.

Waveland, Annie E. Brush,	5 00
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ILLINOIS.

Carthage, Rev. S. H. Hyde,	5 00
Chebanse, Cong. ch.	11 52
Chicago, Warren-ave. Cong. ch., 27.55; U. P. Cong. ch. m. c., 6.09; Leavitt-st. Cong. ch., 4.72; Theol. Sem. (of which from A. H. Armstrong, 2.50), on salary of Rev. C. N. Ransom, 10; Dr. H. M. Hobart, 100; Mrs. Alice A. Singer, 10,	158 36
Concord, Cong. ch., Mary A. Fairbank, 5; Georgia M. Fairbank, 5,	10 00
Crete, Cong. ch.	12 00
Danville, Mrs. A. M. Swan,	6 00
De Kalb, Cong. ch.	22 50
Dover, Cong. ch.	27 00
Earlville, J. A. D.	25 00
Evanston, Cong. ch.	76 73
Geneva, C. H. B.	200 00
Hamilton, Cong. ch.	6 50
Ivanhoe, Cong. ch.	17 00
Joliet, Rev. S. Penfield,	5 00
Kumler, Franklin T. King,	1 00
Lacon, 1st Cong. ch.	15 75
Lasalle, Cong. ch.	13 80
Lake Forest, Rev. W. A. Nichols,	20 00
Naperville, Cong. ch., Mrs. P. J. Goodrich, with other dona., to const. IRVING GOODRICH, H. M.	65 00
Oak Park, S. J. H.	50 00
Odell, Mrs. H. E. Dana,	10 00
Oneida, Cong. ch.	21 78
Providence, Cong. ch.	35 00
Quincy, Mrs. J. Perry,	10 00
Ridge Prairie, Ev. St. John ch.	20 00
Rockford, Thomas D. Robertson,	100 00
Sparland, John Crawford,	10 00
St. Charles, Rev. George H. Smith,	5 00
Stillman Valley, Cong. ch.	28 59
Streator, Mrs. Edward Atkinson,	10 00
———, A friend, for "Our Samuel,"	10 00—1,008 53

MISSOURI.

Amity, Cong. ch.	5 00
Breckenridge, Cong. ch.	15 00
Mason City, An old friend,	5 00
St. Louis, Pilgrim Cong. ch.	150 00—175 00

MICHIGAN.

Alpena, Cong. ch.	25 00
Charlevoix, 1st Cong. ch.	27 50
Cheboygan, 1st Cong. ch.	2 50
Columbus, Cong. ch.	18 00
Detroit, 1st Cong. ch.	280 00
Hart, Cong. ch.	10 00
Kalamazoo, 1st Cong. ch.	39 48
Laingsburgh, Cong. ch.	4 50
Lake Linden, Cong. ch.	38 61
Manistee, 1st Cong. ch.	12 13
Somerseset, Cong. ch.	17 06
St. Ignace, Cong. ch.	3 50—478 28

<i>Legacies.</i> —Traverse City, Mrs. Mary A. W. Dunlap,	900 00
	1,378 28

WISCONSIN.

Antigo, Cong. ch.	23 60
Baldwin, Rev. George W. Nelson,	10 00
Big Spring, Rev. O. P. Champlin,	2 00
Boscobel, Cong. ch.	40 00
Hayward, Cong. ch.	23 80
Kenosha, 1st Cong. ch.	73 44
Leeds Centre, Cong. ch.	20 00
Milwaukee, Pilgrim Cong. ch., 40; Edward D. Holton, 100,	140 00
Mukwonago, Cong. ch.	5 00
Racine, Welsh Cong. ch.	12 42
Ranney, George H. Starr,	20 00
Royalton, Cong. ch.	13 30
Windsor, Union Cong. ch.	24 46—408 02

IOWA.

Clay, Cong. ch.	15 07
Denmark, Cong. ch.	31 00
Exira, Cong. ch.	3 86
Gilman, Cong. ch.	18 06
Kellogg, Cong. ch.	6 05

Hickory Grove, Cong. ch.	4 15
Le Grand, Miss L. M. Craig, for Tung-cho College,	10 00
Mt. Pleasant, Cong. ch.	7 00
Ogden, Cong. ch., 9; Rev. D. D. Tib- bets, 10,	19 00
Ottumwa, Mrs. Martha R. S. Norris,	10 00
Pleasant Grove, Cong. ch.	62
Pleasant Prairie, Cong. ch.	4 00
Quasqueton, Cong. ch.	7 00
Red Oak, Cong. ch.	46 20
Reinbeck, Cong. ch.	31 30
Strawberry Point, Cong. ch.	16 00
Traer, Cong. ch.	50 00
Wayne, Cong. ch.	14 65
Wittsburg, Cong. ch.	16 89—310 85

<i>Legacies.</i> —Des Moines, Mrs. E. P. Gorton, by Rev. S. J. Humphrey,	25 00
	335 85

MINNESOTA.

Hutchinson, Cong. ch.	10 00
Minneapolis, Plymouth Cong. ch., 108.54; Vine Cong. ch., 5.45,	113 99
St. Paul, Park Cong. ch., 55; Atlantic Cong. ch., 10.36,	65 36—189 35

KANSAS.

Alma, Cong. ch.	6 00
Chapman, Cong. ch.	5 55
Council Grove, Cong. ch.	16 00
Effingham, Francis Loomis,	100 00
Kansas City, 1st Cong. ch.	66 00
Maize, Cong. ch.	2 75
Parsons, F. A. Locke,	5 00—201 30

NEBRASKA.

Ainsworth, Friends,	10 00
Columbus, Cong. ch.	13 66
Linwood, Cong. ch. and Sab. sch.	10 46
South Bend, Cong. ch.	5 00
Stockham, German Cong. ch.	3 30
Trenton, Cong. ch.	16 05
Verdon, 1st Cong. ch.	19 40
Waverly, Cong. ch.	5 50
Weeping Water, Cong. ch.	8 12
York, 1st Cong. ch.	41 37—133 46

CALIFORNIA.

Grass Valley, Cong. ch., 44.80; Ed- ward Coleman, 100,	144 80
Fort Jones, A friend,	10 00
Los Angeles, 1st Cong. ch., by Mrs. Edward Hildreth,	50 00
Oakland, 1st Cong. ch., 221.88; Mar- ket-st. br. ch., 7.70,	229 58
San Francisco, Cong. Chinese For. Miss. Soc.	8 50
Stockton, Cong. ch.	6 25—449 13

OREGON.

Ashland, Cong. ch.	9 50
Portland, 1st Cong. ch.	50 00—59 50

COLORADO.

Colorado Springs, 1st Cong. ch., 230.86; South Cong. ch., 10.70;	
Matthias Marty, 25,	266 56
Manitou, Cong. ch.	20 00
Pueblo, Pilgrim Cong. ch.	6 20—292 76

WASHINGTON.

Lake View, Cong. ch.	7 00
Starbuck, Friends,	10 00

Steilacoom, Cong. ch.	11 60
Tacoma, S. P. Holmes,	25 00—53 60

NORTH DAKOTA.

Sykeston, Cong. ch.	1 50
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SOUTH DAKOTA.

Hermosa, Cong. ch.	1 65
Pierre, Cong. ch. and Sab. sch.	11 53—13 18

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, E. B. T.	100 00
Marathi Mission, E. T. Candy, 100 rupees,	38 00
Micronesia, Ponape, ch. contributions by Rev. E. T. Doane,	129 00
Scotland, Helensburg, Income of Dr. Hugh Miller, for Ahmednagar The- ol. Sem.	82 28
Turkey, Constantinople, Rev. E. E. Bliss,	140 00—489 28

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
For several missions in part,	8,082 32
For Girls' school, Bombay, balance of grant,	6,000 00
For Girls' school, Aintab, balance,	780 00
For traveling expenses of three missionaries to their fields, and for allowances of two in this country,	1,776 99
Income of Euphrates College Female Teachers' Fund,	150 00—16,789 31

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	2,302 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter-st. Sab. sch.	100 00
NEW HAMPSHIRE.—Hampton, Y. P. S. C. E., 2.43; Mason, Cong. Sab. sch., 10,	12 43
VERMONT.—Greensboro', Cong. Sab. sch.	8 58
MASSACHUSETTS.—New Bedford, North Cong. Sab. sch., 25; North Rochester, Cong. Sab. sch., 3.50; South Deerfield, Cong. Sab. sch., 10,	38 50
CONNECTICUT.—Somerville, Y. P. S. C. E., for pupils in Peking and Foochow,	12 50
NEW YORK.—West Bloomfield, Cong. Sab. sch.	2 70
OHIO.—Lorain, Y. P. S. C. E., 5; Sab. sch. children, 3.25; Riverside, Cong. Sab. sch., for pupil in Ponape Training sch., 20,	28 25
ILLINOIS.—Chicago, Warren-ave. Cong. Sab. sch.	7 50
IOWA.—Fayette, Cong. Sab. sch., 3; Ogden, Cong. Sab. sch., 1,	4 00
MINNESOTA.—Park Rapids, Cong. Sab. sch., 3.11; Wabasha, Cong. ch. Y. P. S. C. E. (of wh. 2.70 for China and 2.25 for Af- rica), 4.95,	8 06
COLORADO.—Pueblo, Pilgrim ch. Y. P. S. C. E.	2 56
WASHINGTON.—Tacoma, 1st Cong. Sab. sch.	9 37
SOUTH DAKOTA.—Bard, Y. P. S. C. E.	3 71
	238 16

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Amherst, E. D. Boyl- ston, for colporter, Micronesia, and to const. JOHN E. GRAY, H. M.	00 00
MASSACHUSETTS.—Lynn, Central ch. Sab. sch.	1 50
NEW YORK.—Canaan Four Corners, Cong. Sab. sch., 3.20; Flushing, Cong. Sab. sch., 48.82,	52 02
OHIO.—Ruggles, Cong. Sab. sch., 5.35; Tallmadge, Cong. Sab. sch., 17.11,	22 46
ILLINOIS.—Canton, Cong. Sab. sch.	2 51
NEWFOUNDLAND.—St. John's, Harry A. Par- sons, first piece of gold, 2; Mrs. A. W. Parsons, 2,	4 00
AFRICA.—Benguella, Esuvi and Sakanjimba, 1.52; Mrs. Dr. Webster, 1; Umzumbe, Native children, 2,	4 52
	187 01

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Portland, 2d Parish Chinese class, for helper, Hong Kong, 10; "B. E. M.," for Doshisha Dormitory, in mem. of Dr. Neesima, 25, 35 00
 NEW HAMPSHIRE. — Amherst, Edward D. Bigelow, for colporter, Micronesia, 100 00
 VERMONT. — Rutland, Cong. ch., for Girls' sch., Matsuyama, Japan, 60.51; Cong. Sab. sch., for do., 12; Salisbury, Mrs. T. O. Seaver, for support of girl in sch. at Ponape, care of Mrs. F. E. Rand, 5; St. Johnsbury, Union Service, for Girls' sch., Matsuyama, Japan, 54.76; Wells River, "Busy Bees," for scholar in Miss Ely's sch., Bitlis, 35.76
 MASSACHUSETTS. — Andover, A friend, 2; Bedford, Friends, 30; both for Girls' sch., Matsuyama, Japan; Boston, Estate of Ebenezer Alden, M.D., for Miss'y literature, 9.78; Newton, Miss Calkins' class, Nonantum, for printing class, Okayama, 5; Quincy, Cong. Sab. sch., for Girls' sch., Matsuyama, Japan, 5; Spencer, Chr. E. Soc., by Miss Hattie Ellis, for Bitlis Mission House repairs, 10; Worcester, Little girls in Piedmont ch., for Miss Hattie Bruce's work, India, 3
 CONNECTICUT. — New Haven, Davenport ch., for Japan, 25 00
 NEW YORK. — Honeoye, Y. P. S. C. E., for Self-help Dept., Bardezag High sch., 10; New York, Eliza Moulton, for pupil, care Mrs. W. A. Farnsworth, 30; Poughkeepsie, 1st Presb. Sab. sch., for work of Rev. A. N. Andrus, Mardin, 100
 WISCONSIN. — Elkhorn, A few ladies, for Miss Nutting's work, Mardin, 15; Wauwatosa, Cong. Sab. sch., for salary of Wun Lung, Peking, 25
 IOWA. — Ogden, Y. P. S. C. E., for boy in Train. sch., Kalgan, 5 00
 NEBRASKA. — Neligh, Spencer C. Haskin, for boy in Miss Ansuce Abbot's school, Bombay, 10 00
 CALIFORNIA. — Fresno, Armenian Colony and family of Mrs. M. L. Peabody, for Koordish student, 37; Los Gatos, A friend, for pupil in Miss Doughaday's sch., Japan, 6; Pasadena, Coral Workers, for nurse, Japan, 6.25
 CANADA. — Colquhoun, Cong. Sab. sch., for use of Rev. James Smith, India, 5 00
 CHINA. — Tung-cho, Young Men's Miss'y Soc'y, for pupil in Amanzintote Sem'y, Africa, 21 80
 MEXICO. — Guadalajara, collected by Rev. John Howland, for chapel at Guadalajara, as follows: —
 Boston, Mass., Miss Minnie Woods and father, 150; Danielsonville, Conn., Cong. ch., 185; Norwich, Sab. sch. of Broadway

Cong. ch., 23.43; Brooklyn, N. Y., Mrs. E. P. Tibbals, 10; Chicago, Ill., Mrs. Clara Babcock, 1; do., Andrus Briggs, 49c.; Galesburg, Cong. ch., 25; do., "Prairie Gleaners" of 1st Cong. ch., 10; Genesee, Wis., Rev. J. D. Kilbourne, 1.35; Guadalajara, Mexico, Cong. ch., 12.40, 418 67

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For furniture and stoves for Aintab Girls' Seminary, 410 08

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Girls' sch., Rahuri, 240 00
 For Ruk sch., current expenses, 300 00
 For Miss Annie D. Graham, Cent. Turkey, for losses by fire, 88 00
 For Miss Hattie A. Houston, Madura, 30 00
 For Miss Gertrude Wyckoff, Panchuang, China, 5 00
 For Erzroom Wagon Fund, 10 00—673 00
 2,165 61

From the AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund" for missionary work in Africa, balance for year to Sept. 30 (prev. rec'd, 3,818.03), 1,374 69
 From the WILLIAM WHITE SMITH (Spencer, Mass.) FUND.

Income for education of native preachers and teachers in Africa, 1,236 95

COLLECTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK.

Acknowledged in detail elsewhere, 1,966 41
 Donations received in August, 48,871 11
 Legacies " " 21,051 30
 69,922 41

Total from September 1, 1889, to August 30, 1890: Donations, \$417,921.74; Legacies, \$199,802.11 = \$617,723.85.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

MASSACHUSETTS. — Boston, Samuel Johnson, 100; J. N. Denison, 100; Joseph S. Ropes, 5; Plympton, Mrs. A. M. Whittemore, 10; Williams Coll. (with 272 incorrectly ack'd in Aug. *Herald* as from Washington, and 174 prev. ack'd), bal. for twoscholarship endowments, 250 each, 54
 DISTRICT OF COLUMBIA. — Washington, Samuel Coit, 50 00
 OHIO. — Oberlin, Y. La. M. Soc. of College, for scholarship, 25 00
 ILLINOIS. — Chicago. (Donations from Dr.

Lyman (59), Mrs. Ripley (25), Mr. Harkness (10), Mr. Homer (5), and Miss Wright (1), ack'd in Sept. *Herald* as from Chautauqua, should have been from Union Park ch., Chicago.)

ENGLAND. — Friends, through Turkish Missions Aid Society, 152 46
 Income on investment, 303 75

Previously acknowledged, 800 21

11,889 62
 12,689 83

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE. — Rockland, A friend, 1; Woolwich, Wm. J. and Everson C. Stinson, 2
 NEW HAMPSHIRE. — Bennington, Busy Bees, 1.36; do., K. P. Heald, 1; Lebanon, Mrs. Abbie S. Nott, 10; Webster, Cong. Sab.

sch., 10.52; Wolfboro, 1st Cong. Sab. sch., 5
 VERMONT. — Cornwall, Cong. Sab. sch., 6.14; Dummerston, Y. P. S. C. E., 10; Greensboro, Cong. Sab. sch., 10.05; Un-

27 88

derhill, Cong. Sab. sch., 1; West Westminster, Cong. Sab. sch., 4,		Sab. sch., 10; Port Huron, Cong. ch. Y. P. S. C. E., 10; Stanton, 1st Cong. Sab. sch., 10,	
MASSACHUSETTS.—Boston, W., 1; do., King's Daughter, 1; Boxford, N. D. A.'s first money, 25c.; Cambridgeport, Mrs. S. B. Dodge, 10; Chicopee, Mr. and Mrs. C. O. Lincoln, 10; Cummington, Cong. Sab. sch., 5; East Bridgewater, Union Sab. sch., 1.50; Haverhill, Sarah N. Kittedge, 10; Hyde Park, 1st Cong. ch., 30.50; Ipswich, Linebrook ch. and Sab. sch., 10; Lincoln, $\frac{7}{8}$ of a share, 5; Monterey, Cong. Sab. sch., 10; Newton Centre, Sab. sch. of 1st parish, 20; Norfolk Co., C. B. M., 10; Westminster, Cong. Sab. sch., 10,	31 19	IOWA.—Anamosa, Cong. Sab. sch., 10; Atlantic, Cong. ch. Y. P. S. C. E., 10; Cherokee, 1st Cong. Sab. sch., 10; Creston, Cong. Sab. sch., 10; Danville, Cong. Sab. sch., 4.09; Dubuque, Cong. Sab. sch., 10; Eldora, Cong. Sab. sch., 10; Hull, Cong. Sab. sch., 10; Jewell Junction, Cong. Sab. sch., 5; Keokuk, Cong. Sab. sch., 10; Lincoln, Cong. Sab. sch., 5; Manchester, Cong. Sab. sch., 10; Maquoketa, Cong. ch. Y. P. S. C. E., 10; Mason City, Cong. Sab. sch., 10; McGregor, Cong. Sab. sch., 12; Mitchellville, Cong. Sab. sch., 10; Newell, Cong. Sab. sch., 11; Newton, Cong. Sab. sch., 10; Oakland, Mis. Soc. of Cong. ch., 5; Osage, Cong. ch. Y. P. S. C. E., 10; Ottumwa, Cong. Sab. sch., 10; Red Oak, Cong. ch. Y. P. S. C. E., 10; do., Sab. sch., 10; Sabula, Cong. Sab. sch., 10; Templeton, Cong. Sab. sch., 2.70; Traer, Cong. Sab. sch., 10; Wayne, Cong. Sab. sch., 10; Witterburg, Cong. Sab. sch., 10.23,	76 21
RHODE ISLAND.—Pawtuxet, Mark A. Her- rick,	134 25	MINNESOTA.—Alexandria, Cong. Sab. sch., 4.13; Atlanta City, Golden Chain Union Sab. sch., 2.42; Brainerd, Cong. Sab. sch., 10; do., Cong. ch. Y. P. S. C. E., 2; Lake City, Cong. Sab. sch., 11.06; do., Mr. and Mrs. J. B. McLean, 10; New Ulm, Aux- iliary Society, 5; Pelican Rapids, Cong. Sab. sch., 10; Rochester, Cong. Sab. sch., 5; Silver Lake, Cong. Sab. sch., 5; Wade- na, Cong. Sab. sch., 5; Zumbrot, Cong. ch. Y. P. S. C. E., 10,	100 00
CONNECTICUT.—Glastonbury, Cong. Sab. sch., 32.65; New London, Y. P. S. C. E., 1st ch., 20; New Milford, 1st Cong. Sab. sch., 10; Norwich, D. H. Leavens, 1; Old Lyme, Y. P. S. C. E., 10; Plainville, Mrs. J. O. Judd, 1; Westfield, Cong. Sab. sch., 10,	10 00	KANSAS.—Centralia, Cong. Sab. sch., 5; Sedgwick City, Cong. Sab. sch., 10; West- moreland, Cong. Sab. sch., 2.01,	
NEW YORK.—Buffalo, Young People of Niagara Sq. People's ch., 3; New Lebanon, Ellen C. Kendall, 2; Northville, Cong. Sab. sch., 6.50,	84 65	NEBRASKA.—Fairmont, Cong. ch. Y. P. S. C. E., 10; Plymouth, Cong. Sab. sch., 3; Waverly, Mrs. J. G. and Miss F. Ellen- wood, 2,	79 61
NEW JERSEY.—Haddonfield, John D. Lynde, 10; Warrenville, Cong. Sab. sch., 7.35,	11 50	CALIFORNIA.—San Diego, "Children of the King,"	15 00
FLORIDA.—Parker, Mrs. Della Washburn, OHIO.—Chatham Centre, Cong. Sab. sch.	17 35	COLORADO.—Colorado Springs, Cong. Sab. sch.,	1 00
INDIANA.—Michigan City, 1st Cong. Sab. sch.	1 00	SOUTH DAKOTA.—De Smet, Cong. Sab. sch., 5; Yankton, Cong. ch. Jr. Y. P. S. C. E.,	10 00
ILLINOIS.—Abingdon, Cong. Sab. sch., 10; Atkinson, Cong. Sab. sch., 10; Chicago, South Cong. ch., Y. P. S. C. E., 5; Crystal Lake, Cong. Sab. sch., 10; Dundee, Cong. Sab. sch., 10; Elgin, 1st Cong. Sab. sch., 10; do., Y. P. S. C. E., 10; Evans- ton, Cong. Sab. sch., 10; do., Evanston- ave. Cong. Sab. sch., 10; Glencoe, Cong. Sab. sch., 10; La Grange, Cong. Sab. sch. 7.89; Mendon, Miss Jeanette Fowler, by chronometer, 50; Ontario, Cong. Sab. sch. 20; Paxton, Cong. Sab. sch., 5; Providence, Cong. ch. Mission Band, 10; do., Sab. sch., 10; Ravenswood, Cong. Y. P. S. C. E., 10; Ridgeland, Cong. Sab. sch., 20; do., Y. P. S. C. E., 10; Riley Centre, Cong. Sab. sch., 10; Sheffield, Cong. ch. Y. P. S. C. E., 10; do., Sab. sch., 10; Springfield, 1st Cong. ch. Y. P. S. C. E., 10; Stillman Valley, Cong. Sab. sch., 10,	20 00	ARIZONA.—Grenado, A disciple,	15 00
MISSOURI.—Lebanon, Cong. Sab. sch., 10; St. Louis, Pilgrim ch. Y. P. S. C. E., 10; 3d ch. Y. P. S. C. E., 10; Compton Hill ch. Y. P. S. C. E., 10,	287 89	SANDWICH ISLANDS.—Honolulu, Rev. Low- ell Smith,	5 00
MICHIGAN.—Covert, Cong. ch. Y. P. S. C. E., 3.21; East Saginaw, Cong. Sab. sch., 10; do., Class No.—10; Manistee, Cong. ch., Y. P. S. C. E., 10; Olivet, Cong. Sab. sch. and friends, 12; Onon- daga, Mrs. Agnes Cliffe, 1; Oxford, Cong.	40 00		10 00
		Previously received,	1,262 56
			793 85
			1,966 41

THE BENJAMIN SCHNEIDER MEMORIAL FUND.

FOR EDUCATION OF STUDENTS IN AINTAB, TURKEY.

MAINE.		Winchester, Lucy P. Howard,	1 00
Bangor, D. S. Talcott,	5 00	Wollaston, Ladies' Auxiliary,	5 00—178 00
NEW HAMPSHIRE.		CONNECTICUT.	
Hooksett, A friend,	2 00	New Britain, Mis. Cir., Centre ch.	5 00
MASSACHUSETTS.		New Haven, Mrs. M. O. Johnston, 3;	5 00—10 00
Amherst, Prof. Tyler and friends,	150 00	Mrs. M. J. Walker, 2,	
Boston, A friend,	1 00	NEW YORK.	
Bridgewater, Pupils of the late James H. Schneider,	5 00	Afton, Henry T. Perry,	15 00
Haverhill, Mrs. James Ames, 10; A friend, 1,	11 00	Brooklyn, Mrs. William Hastings,	10 00—25 00
Somerville, Ladies' Auxiliary,	5 00		220 00
		Previously received,	1,508 00
			1,728 00

FOR YOUNG PEOPLE.

AFRICAN BOYS IN INDIA: HOW THEY CAME TO US.

BY REV. RICHARD WINSOR, OF SIRUR, WESTERN INDIA.

THE picture on the next page presents five boys out of a number of African children received by us in our Industrial School at Sirur, Western India. African boys in a school in India! you will exclaim. How came they there, so far from their homes? It is a wonderful story. You may know that the British government keeps patrol-ships along the Red Sea and the east coast of Africa north of Zanzibar, to intercept the slave-trade carried on by Arabs traversing those waters. A cannon shot across the bow of a slave-dhow is a gentle admonition not to go too fast, and if this be not heeded, another shot a little nearer soon follows, and a friendly call from the English officers makes a gala day for the slaves who are confined in the hold, for they are taken on board the British ship and most kindly cared for. The Arabs too are taken, and their dhows forthwith reach land without sailing for the shore. They go down perpendicularly.

Such was the case at the end of the year 1885, when Her Majesty's ship *Osprey* made a pleasant capture and took on board a large number of slaves, among whom were many children. The whole were taken to Muscat, and by the British Resident there were set free, the children being sent by the government to Bombay. Lord Reay, the governor of Bombay, wrote us a letter asking whether we could take these slave-children into our mission Industrial School at Sirur, giving them such practical training as should fit them for their future and make them useful citizens. As the school is under my care it fell to me to respond, and I replied that my former relations to the slave, which I have not room here to describe, gave me some reason for thinking that I could take care of them, and I consented to do so. I went to Bombay to receive them from the government, taking with me one of Mrs. Winsor's Bible-women and her son, who was a teacher; the former to have care of the girls on the way, and the latter to have charge of the boys. There were two days' journey by cart after reaching Poona by rail.

On our arrival at Poona from Bombay Miss Bernard very kindly gave us quarters for the night, and everything was done to make these poor children, just from the wilds of Africa, feel that they were among friends. All that we could do was to express ourselves by signs, as they could not understand a word of our language, nor we of theirs. In every way possible we tried to make them

feel at ease, yet all the while there seemed to be something like a dark cloud hanging over them. After the two days' travel by cart to Sirur they reached our home on a Saturday evening. We provided them food, adding a few sweets such as we thought would cheer them; but as I looked into the faces of the



THE AFRICAN BOYS AS THEY RETURNED FROM INDIA.

children there were the silent tears one by one pouring down in quick succession, and every effort to console seemed to add to their sadness. Why is this? we ask ourselves; for not a word could they or we utter by which we could communicate our ideas. We shall presently see.

On Sunday they were taken into the Sabbath-school, and on Monday into the day-school, where they saw little boys and girls with books in their hands,

bright, happy children. This was a new world to these poor Africans, and then it began to dawn upon them that they were among friends. They began at once to study the native language of our part of India — the Marathi, and in a few months began to write and speak, and to communicate their thoughts in Marathi. Then it was that we learned the secret of the sadness of those two days of travel, and of that tearful Saturday evening; for as they now began to pour out their hearts freely to us they said that at that time they supposed all the good things given them to eat were simply to prepare them to be eaten; and the sweets of that eventful evening they thought were to sweeten them for the bountiful repast upon their own flesh which we were soon to make!

The government, paying for the board and clothes of these lads, stipulated that when they reached the age of seventeen years, provided they had received four years' instruction, they should then provide for themselves. These five boys whose picture is before you have recently completed their four years' training, and being, as was supposed, seventeen years of age, they were to launch out for themselves. It devolved upon me to obtain places for them. Their names as arranged in the picture are (1) Muboork Tashier; (2) Sungaroo Dema; (3) Suade Moosa; (4) Boie Sulieman; (5) Mochera.

The total number of children received was twenty-nine, representing the four following tribes — Mihyar, Miassa, Makua, and Maguandi. Of the twenty-nine only these five boys have completed their allotted amount of common-school and industrial training; year by year they passed most creditable examinations, both in the industrial school and also in the Marathi language; the industrial school examinations being conducted by Professor Scorgie, of the College of Science of Poona, and the Marathi by Mr. Bulwant Nene, of the educational department. In deportment these boys surpassed what is generally considered fair conduct. They also, besides learning to read, write, and speak the Marathi language, learned a little English, at the same time keeping up their own African language, in which there was deep pathos when they would sing their simple native airs.

But the question now came to be, Where shall they go? Looking forward to this, which would be an eventful day for them, I wrote to one of the directors of the Imperial East Africa Company, giving their history, and asking that they be employed in the service of that company in Africa. Afterwards I met in Bombay the gentleman from Mombasa to whom I wrote, and who asked me "Can I trust them?" I answered, "Yes, sir. If you will put them under right supervision, you will have valuable men." To make my story no longer I will only say the boys were accepted and came down to Bombay with us in April last, as we were about to sail for America; they to go to Mombasa in Africa. These boys were very diligent in their inquiries as to the Christian religion, and really seemed to receive the truth as fast as they understood it. They sought to be baptized, and farther on to be admitted to church-fellowship, and when before the church for examination there was much joy in accepting them. When they went into the service of the Imperial East Africa Company I said to the director, "I wish it distinctly understood that these boys go to Africa as *Christian carpenters*." What a vastly better way to train up our schoolboys, as is done

in our Deccan institution at Sirur, than to keep them under such training as has been common for centuries back, and is indicated in the picture of native carpenters given below !



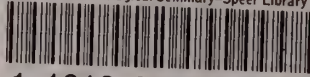
NATIVE CARPENTERS IN INDIA.

I could say much in recounting the remarkable providences that have been leading all these movements ; but I hope I have said enough to lead many who read this simple but remarkable story to remember to pray devoutly for these boys now in Africa, for the children yet with us at Sirur, and for our Industrial School, that it may be an efficient arm of our mission work.



I-7 v.86
Missionary Herald

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